LORD MAHÂVÎRA
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Lord Mahâvîra

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Preface

Towards the end of the 4th century B.C. an ambitious young man, prince Alexander of Macedonia, was bent on conquering the world by crushing his enemies to defeat by using brute force and lethal weapons. Nearly two centuries before that, an Indian prince, Siddhartha of Kapilavastu, renounced princely comforts and preached the message of love and non-violence. At about the same time, may be a little earlier, Lord Mahavira came on the scene to propound the religion of Jainism which was based on the pillars of non-violence (ahimsa), steadfast commitment to truth (satya), control of gross physical impulses (brahmacharya) and rising above greed and the desire to possess (aparigraha). Commitment to these noble human values made Jainism a truly humanistic religion and inculcated the spirit of respect for and tolerance of other views among its followers. Rabindranath Tagore in one of his poems described this strife-torn world of to-day as a world simmering with the spirit of insane violence (himsaya unmatta prithvi). It hardly needs to be told that in today violence-prone intolerant world, the message of Mahavira is gaining more relevance everyday. It is, therefore, most gratifying to see that the Jain Visvabharati Institute at Ladnun, Rajasthan, has taken steps to collect, compile, edit and publish the writings of various eminent scholars in the field on the life and teachings of Lord Mahavira, in three volumes under the able editorship of Shri S.C. Rampuria, the present chancellor (Kuladhipati) of Jain Visvabharati and an astute scholar himself. It is also a fitting occasion to bring these volumes out during the 2600th Birth Centenary celebration of Lord Mahavira. Editing any worthy publication is a stupendous responsibility, but it becomes enormously difficult when it come's to collecting and putting together the contributions of so many luminaries in the field from both inside India and out. Unfortunately a number of dedicated and competent scholars, (like Acharya Tulsi, Hermann Jacobi, K.C. Lalwani, K.V. Mardia, B.C. Law,

Ganesh Lalwani, N.M. Tatia, G A.B. Keith, D.S. Kothari, to name a few) whose writings have been incorporated in these volumes, are no longer with us. We can only express our gratitude and indebtedness to all of them. In this highly commercialised world of to-day everything can be paid for in cash and all obligations cease to exist after the price is paid. However, in matters academic, a different norm prevails. The products of a scholar's thinking, as mirrored in his writings, are not mere commodities with a price-tag-they are the priceless treasures to be adored by the humankind in general. No words of thank can, therefore, be adequate to express our deep sense of gratitude and indebtedness to all those who have kindly contributed their highly erudite insightful papers for inclusion in these volumes, gave us unstinted help in the past and without whose valuable advice and boundless co-operation this project might not have been successfully completed. Still, however, inadequate it may seem, we take this opportunity to express our heart-felt thanks to all these scholars whose help we have received and still continue to receive in matters connected with the publication of these three-volumes work on Lord Mahavira.

Prof. T. K. Sarkar

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GOSPELS OF LORD MAHÂVÎRA

—S.Yogendra Mishra

The fertile soil of Bihar has the unique distinction of not only giving birth to Sramana Bhagavān, Mahâvîra, the great genius but also to Purana Kassapa, Makhali Goshala, Ajita Kesakambali, Pakudha Kaccayana, Sanjaya Belatthiputta and Gautama Buddha who expounded the outlines of various religions and philosophies in the sixth century B.C. There were about three hundred and sixty-four different sects prevalent at that time which have been described in the Jain and the Buddhist canons. Sixty two different sects have been mentioned alone in the Brahmajalasutta of *Dighanikaya* at the time when *Lord* Mahâvîra came on the earth. The *Svetasvatara* and *Maitryani* Upanishads have pointed out different sects regarding time, nature, fate and destiny as the causes of the world.

Vardhamana *Mahâvîra* occupies an important place in the history of ancient India. He had been described as a supreme personality, who was acknowledged as a great guide, a great preacher, 'a great pilot' and 'a great recluse.'[1] His father Siddhartha was a Kshatriya prince of "Kasyapa Gotra" and was the head of the Jnatrka clan of the I ··chavis of Kundagrama near Vaisali. His mother Tirsala, also known as Priyakaini[2] or Videhadatta, was the daughter of King Cetaka of Vaisali, head of the Vajjian confederacy of republican states. Some learned scholars are of the view that Mahâvîra was the son of Devananda, wife of a Brahmana named Rshabhadatta. But it is clearly proved that being conscious of the fact that the Arhat should never be born in poor Brahmana families, Sakra, king of Gods ordered a God styled Harinogameti to remove Lord *Mahâvîra* to the womb of Kshatriyani Trishala, wife of Siddhartha. Dr. Jacobi has also clarified his dispute in a very convincing and straightforward way.[3] According to us Vardhamana Mahâvîra was born on Caitra Sukla Trayodasi,[4]

March 30, 599 B.C. Both Digambara as well as Śvetambara do not differ on this date.

The childhood of Lord Mahâvîra is full of strange and adventurous episodes. He was endowed with a sharp intellect, high sense of discipline, obedience and other qualities we find in great men even in their childhood. His very mission of life was to be an example of an ideal noble life and thus to teach the people to be good. Many remarkable incidents took place in his early childhood. When *Mahâvîra* was only eight years old, he was admitted into a primary School The teachers and others got bewildered to see his sharp intellect and witty remarks. There are many incidents[5] showing his miraculous power One day while playing with his friends in the garden of his father, Mahâvîra saw a big elephant coming towards him who was mad and ferocious. Rut was flowing from his temples. All his companions, boys as they were, awe-stricken and afraid of the impending danger deserted him and fled away. Without losing a moment, Mahâvîra went towards the elephant, caught hold of his trunk with his mighty hands and overpowered him and thus demonstrated his unlimited valour (ananta virya). Lord Mahâvîra was also called Sanmati.[6] One day, two monks who had doubts about the existence of tattva were passing through the road where child Mahâvîra was playing. After seeing the spark of innocence on his face their doubts vanished and they were fully satisfied of its existence. They named him as Sanmati. And thus Lord Mahâvîra's childhood was spent in a dignified way.

Mahâvîra was related to almost all the royal families of that[7] time The maternal grandfather of Mahâvîra, Cetaka, was chief of the Licchavi republic. His mother's first sister Prabhavati was married to king Udayana of Vatsa, her second sister Padmavati to Dadhivahana, king of Campa, and the third sister Siva to king Canda Pradyota of Ujjayini. Thus Mahâvîra had his maternal relation with the royal families of Anga, Vatsa, Avanti, Videha and Magadha.

About his adult life, Jaina scholars differ. The Digambaras are of the view that Mahâvîra was never married and led the life of a Brahmcari Qtill his death, and was disgusted with the ways of the world from his very childhood. On the contrary, Svetambaras assert that he was married to a lovely and beautiful princess

Yasodhara,[9] daughter of Simhavarman, King of Kaundinyapura, and was blessed with a daughter named Anuja or Priyadarsana who was married to Jamali son of Mahâvîra's sister and had a daughter called Sevasti or Yasovati. Dr. Jacobi is also of the same view and has given genealogical table of Mahâvîra's family. But the views taken by Digambaras is that he never married and his horoscope shows that he should never have married.[10]

One day, while meditating upon his self, all of a sudden, he reflected upon his age which he knew through his three-fold knowledge and his reflection reminded him of his long-cherished wish to become a muni. He was determined to leave the worldly affairs to become a Nirgrantha Muni. He renunciated on Margasirsha Krishna[11] Dasami, Novermber 11, 570 B.C. According to the Acaranga sutra he distributed his immense wealth and gold among the poor. He left his place in the afternoon on that very day and performed his first penance in a garden known as the Sarathikhanda. Arriving there he got down the conveyance. He then relinquished twenty four parigrahas or the attachments and acquired the twenty eight Mula gunas or the chief qualities of a monk. Mahâvîra led the life of a monk and preached philosophy and religion. He performed penances for full twelve years. During the penances he spent the rainy seasons in Arthikagrama, Nalanda, Prashtha Campa, Bhaddila (capital of Malaya' Bhaddiya, Alambhiyanagari, Rajagrha, Sravasti, and Vaisali. He had to face a lot of troubles and hardships during the period of penance.[12]

After twelve years of penance, he got enlightenment on Vaisakha Sukla Dasami,[13] April, 26, 557 B.C. near a place called Grmbhakagrama on the northern bank of the river Rjukula beneath a salavrksha. The Harivamsa Purana contains an allusion to a contest between Gautama and Mahâvîra in which the latter was successful.[14] Thus Mahâvîra got Ganadhara (interpreter) and he delivered his first sermon. Mahâvîra's chief ganadhara was Indrabhuti Gautama but along with him there were other ten ganadharas-Agnibhuti, Bhavabhuti, Aryavyakta, Sudharma, Mandika, Mauryaputra, Akampi, Achalabhrta, Medarya and Prabasa. All these ganadharas were brahmins by caste and were inhabitants of different places of Bihar. Thus Sramana Bhagavan Mahâvîra delivered his first sermon on Sravana Krshna Pratipada

in the morning on Bipulacala mountain of Rajagrha.[15]

He spent his last rainy season in the town of Pava. The venerable ascetic got his Nirvana in Padmasarovara on Kartika Krshna Caturdasi, Tuesday, October 15, 527 B. C. in brahmamuhurta. Broadly speaking all over the country 527 B. C. is regarded as Mahâvîra's Nirvana period.[16]

LORD MAHAVIRA'S PHILOSOPHY AND RELIGION

It has already been mentioned above that Lord Mahâvîra delivered his religious sermon on the mount Vipulacala. Thereafter he travelled around and preached at different places like Campa, Nalanda, Vaisali, Pawapuri and Gaya. He chose Rajagrha as the centre of his intense activity. His foremost disciple was Srenika or Bimbisara, the king of Rajagrha It was after Mahâvîra that the places of Jain pilgrimage and their sacredness came to be established in Magadha and Videha. Mount Parsvanatha in the district of Hazaribagh (now Giridih) attained its fame due to the rigorous Tapa and Nirvana of Parsvanatha, who existed some two hundred and fifty years before Lord Mahâvîra. Though Jain tradition accepts Sammedasikhara (Parsvanatha hill) and Rajagrha as places of Pilgrimage from the period of Rshabhadeva, yet in the light of historical proofs it would not be inappropriate to note that Sammeda Sikhara attained its fame after Parsvanatha's and Rajagrha after Mahâvîra. Parsvanatha preached Ahimsa, Satya, *Acaurya and Aparigraha* among the aborginals of Santhal Pargana and made them Sravakas. Even today we find in Bihar a sect named Saraka which is nothing but a degenerated form of the word Sravaka Parsvanatha is the deity of this sect *and Ahimsa* is their religion.

Mahâvîra belonged to Videha and his main field of activity was North Bihar also the organization of monks and householders that stood around him and which he always addressed was known as *Sammosarona sabha.* He gave his sermons in the prevalent language of the common men of his time, which has been termed as Ardhamagadhi. The characteristic of the language was that about half of its vocabulary and linguistic forms were of Magadha and half of other languages.

In the congregations of Mahâvîra there assembled people

of all ranks along with Rajas and Maharajas without any differentiation and they got converted to his religion being impressed by his teachings. Sramana Lord Mahâvîra gave his sermons against the violence in sacrifices. He proclaimed the baselessness of *Kriyakanda* and warned the entire humanity against false glamours and false suppositions. He spoke in unequivocal terms that animal sacrifice could not take the place of religion. One could not be religious without purifying one's conduct. Man's uplift is not in the hands of God or any other being beyond and above the worldly existence. Man is the architect of his own fortune. He can himself become high or low according to his own deeds and misdeeds. So, he preached self-purification to be the only religion.

Mahâvîra did not accept God as the creator of the universe.[19] He held that by accepting the existence of God, man accepts Him as the cause of all his good and bad qualities as responsible for all his deeds and thereby reduces himself to the position of an inactive being. Mahâvîra preached that the governance of the universe is not in God's hands, the world being without a beginning or end. The world is existing as it is from time immemorial. Every individual is himself the creator and the created. His uplift and decline both are in his own hands. Good or bad whatever work he performs ends in corresponding results. Existence or non-existence is not an absolute entity. Changeability is inherent in the nature of things. Every thing is changing by the force of its own nature and there can be no creator of this world as its very nature connotes.

Man commits mistakes by virtue of his own ignorance and egoism and thereby binds himself in this world. But when he evolves restraint, renunciation and distinctions he attains his perfection. Equal power inheres in the soul of all creatures but its manifestation is not equal in all of them. The individual being is developing its inherent power through its own efforts and when it succeeds in developing it fully it attains godhood. In the attainment of its position, caste, sex, class or community is no bar; everyone through his or her own efforts can rise to the height of godhood.

The soul[20] is of three categories, Extorvert soul, Introvert soul and the Perfect soul or paramatma. That soul which assumes external physical body as the soul and the bodily activities, is the

Extrovert; whereas the other which through his sense of discrimination, discriminates body from the soul is the Introvert soul. Such a soul gets hold over his passions of emotions like anger, greed, deceitfulness and self-pride etc. and engages himself in the processes of sefl-purification, such as meditation, self-study, renunciation and restraint. He treats his body as an instrument observing religious practices for the purpose of the spiritual uplift of the soul and, consequently his identification with the body or outer things gets feebler and feebler The sense of egoism begins to drop down. When the soul becomes free from passions, perfect knowledge emerges in him and he becomes God. Thus it is obvious that God is only the name of the perfectly free and pure state of soul itself, and that so long as the soul is bound under the fetters of *'Karma', one* cannot become God.

Ardhamagadhi Agama Literature

According to scholars like the late Dr. Sten Konow[21] a council of the Jain Sangha was held at Pataliputra during the reign of king Kharavela in Kalinga about three hundred and fifty years after the Nirvana of Lord Mahâvîra, for the authentic oral redaction of the Jain Canonical literature. Saints who remembered the whole or only some particular portions of the Agamas narrated them before the sacred Assembly, which in its turn accepted the Agamas with alterations, additions, and subtraction whenever and wherever necessary. Thus all the Agamas can be expected to have taken a definite shape at this council. And though the Agamas were finally reduced to writing at the Valabhi council held under the presidentship of Devarddhigani ksamasramana in the 5th century A.D., the credit of preserving the Agamas may be allotted to the Pataliputra Council as well In the following pages a very brief synopsis of the Ardhamagadhi canonical[22] literature is being put forward.

1. *Ayaranga*

The Ayaranga is divided into the two Suyas. There are nine Adhyayanas and forty four uddesakas in the first Suya. This part of the Ayaranga is original and the oldest from the linguistic point of view. It deals with the rules and regulations pertaining to the conduct of the Jain Clergy. In this Agama the principle of Ahimsa

is held out as an ideal and the means to refrain from Ahimsa and the rigidity of the monastic life have been discussed in detail. The second part is divided into four Culas and sixteen chapters. The first Cula deals with the rules pertaining to begging of food, a couch, and clothes. The second Cula gives the rules regarding religious postures, places of study etc. The third Cula deals with the biography of Lord Mahâvîra. The fourth Cula marks the end of the *Ayara* and it contains twelve verses only.

2. *Suyagadanga*

This is the second Anga having three titles. It is divided into two Suyakkhandas. The first suyakkhanda has sixteen Adhyayanas and in all there are twenty three Adhyayanas. In the Samavaya the names of all the twenty three Adhyayanas are given.

The second Anga provides a young monk with materials whereby he can fortify himself against the heretical doctrines of alien teachers and preachers, can confirm himself in the right faith and can lead himself to the summum bonum.

3. *Thana*

This is the third Anga. It is divided into the sections known as Addhayanas and 783 sutras. Unlike other Angas, this Anga is not divided into uddesakas. The entire work is mostly in prose. A numerical description of things from one onward upto innumerable is the style enumerated in this Anga. As for example, in the third section persons are divided into three classes, best mediocre and worst. In the seventh section seven *nayas* seven *svaras*, *samudghatas* and seven *schisms* have been described. In the eighth section eight types of philosophers, eight *mahanimittas* and eight *vibhaktis* have been named In the tenth section we find ten types of dravyanuyaga, ten kinds of *satya*, ten sorts of '*suddhavakyanuyoga*, ten types of calculations, ten sections of the Angas, ten kinds of sons and ten sorts of wonders. There are four kinds of baskets and also of teachers, four sorts of fish and also of medicines, four varieties of bull and men alike.

4. *Samavaya*

This fourth Anga has been divided into one hundred and sixty suttas. This work is important for arranging different entities

in separate numerical groups. This is followed by the description of the twelve Angas, two rasis (Jiva rasi and Ajiva rasi) and their subdivisions It also describes the names of twenty four Tirthankaras, twelve Cakravartis, nine Vasudevas and nine Baladevas, of the present *avasarpini*. It also includes the names of twenty four Tirthankaras of Aryavarta.

5. *Viyahapannatti*

This fifth Anga has been divided into fortyone sections known as *Satakas*. Its subdivisions are as *Uddesakas,* and then sub-divided into fortyone suttas. It has 10,000 *Uddesakas,* 3600 *Prasamas* and 288000 *Pardas*. There is no connection between the *uddesakas* of one and the same *sataka*. This work has also been divided into the *Khandas*. All the explanations contain answers to some difinite problems raised in the work itself. Gautama Ganadhara asks questions relating to the Jain siddhanta and Lord Mahâvîra explains them thoroughly. At the end of the work, the Agamas have been attended. According to the commentary of Abhayadeva, this work consists of 36000 answers. These answers are related to Ancient History, Geography, Politics, Religion and Philosophy, social customs and traditions etc This fifth Anga throws much light on the life of Lord Mahâvîra. The names of 16 Jatis, Grahas and Vedas, Itihasa, Nighantu, Vaidika, Upangas and Sasthitantra are mentioned here.

6. *Nayadhammakaha*

This sixth Anga has been divided into two suyakkhandas, Naya and Dhammakaha. The first consists of 19 subdivisions viz. Vaggas, whereas the second has only ten Vaggas. Each Vagga is further subdivided into adhyayanas The story of Meghakumara has been described in the first vagga. In the second suyakkhanda there is a story of the Goddess Kali. This Anga also gives the names of some of the anarya tribes. At one place it mentions 16 jewels and 72 *sashtirthankara* and 16 diseases.

7. *Uvasagadasa*

This is called the seventh Anga. It consists of 10 *ajjahayanas* or chapters which put before us a very clear picture of the social life in those days. The various vows and observances undertaken by Ananda have been dealt with the first chapter of this book.

The next four chapters furnish us with the religious way of life of four other lay people. Each one of them was threatened by one God or another, with the loss of life, sons, health and property respectively. The sixth chapter deals with the life of Kunda Koliya who had a deep-root faith in Lord Mahâvîra's teachings. The seventh describes the story of Saddaputta. Lord Mahâvîra convinces him by arguments that the doctrine of Gosala is faulty. The eighth states as to how Revai (Skt-Revati) harasses her husband Mahasayaga by subjecting him to temptation to enjoy pleasures. The remaining two chapters relate the story of the quiet and peaceful lives led by Nandimitriya and Salinipriya, the last two out of the ten devotees of Lord Mahâvîra.

8. *Antagadadasa*

There is only one *sayakhandha* in this eighth Anga: It deals with the lives of the ten Antakrtkevalins who become siddhas (liberated souls) after their death.

9. *Anuttarovavaiyadasa*

This ninth Anga has been divided into three vaggas. It deals with the lives of persons, who after their death, were born as gods in the *Anuttaravimana* and who would later come to this world, take a human birth and would attain the state of siddhahood by their own efforts in the same life. The last suttas of this Anga mention some of the noble thoughts of Lord Mahâvîra.

10. *Panhavagarana*

This Anga is composed of ten *ajjhayanas,* out of which the first five deal with asrava and the last five with Samvara. The names of anarya tribes and those of nine grahas are mentioned in it. A notable feature of this Anga is that it deals with Vidyas and mantras

11. *Vivagasaya*

This eleventh Anga deals with the good and bad fruits of action done in previous births after their coming to the stage of fruition, through narratives. Sixteen diseases and their remedies have also been mentioned here. It also shows how the science of medicine was developed in those days. The science of surgery has also been noted. It also deals with the good and bad elements of the human society.

Uvangas (Upangas)

After the eleven Angas described above we shall be discussing the twelve Upangas. The upangas are not necessarily related to the corresponding Angas, though they must have originally been supplementary ot the Angas They are as follows:

(i) Uvavaiya, (ii) Rayapasenaiya,
(iii) Jivajivabhigama, (iv) Pannavana,
(v) Suriyapannatti, (vi) Jambuddivapannatti,
(vi) Candapannatti, (vii) Nirayavalisuyakhandha,
(viii) Nisiha, (ix) Mahanisiha,
(x) Vavahara, (xi) Dasasuyakkhandha,
(xii) Pajjosanakappa

Mulasuttas are four in number :—

(i) Uttarajjhayana, (ii) Dasaveyaliya, (iii) Avassaya, (iv) Oha nijjutti

Chuliya Suttas are two in number :—

(i) Nandi, (ii) Anuogaddara

Payanns are ten in number .—

(i) Causarana, (ii) Aurapaccakkhana, (iii) Bhattaparinna, (iv) Santharaga, (v) Tandulaveyaliya, (vi) Candavijjahaya, (vii) Devinadatthaya, (viii) Ganivijja, (ix) Mahapaccakkhana, (x) Viratthava.

To conclude, the Jain canonical literature is divided into forty five volumes. They deal with the social, religious, historical conditions prevailing in Bihar from 5th century B.C. to the 1st century B.C

HISTORY AND DOCTRINE OF THE AJIVIKAS

The land of Bihar has been undoubtedly the mother of many religious sects. It has been much fertile for the growth of new ideas and thoughts. The Vedic system of sacrifice was not blindly accepted. Therefore, some new religious sects opposed the sacrificial systems of the Vedas. Among them Ajivika sect is one

Ajivikism is a religious sect of ancient India. It has its birth in about the 6th century B.C. It rose in opposition to Vedism which was a dominant religion of ancient India. The very foundations of Vedism depended on the various systems of sacrifices which were vigorously opposed by Jainism, Buddhism and Ajivikism.[23]

Ajivikism had to face a tough trial even at the hands of its rival religions. It was blackened by Buddhism and Jainism. Yet the Ajivikas clung to their doctrine of predestination. They believed that there was an all-enhancing power. It is called Niyati.[24] It controls all the acitivities of human beings as well as the natural phenomena. It leaves no room for man's free will. It was founded on the basis of strict determinism.

This determinism emerged at a very crucial period of human history. It was the time when a new civilization was rising in the Ganga valley. This was the time of the Buddha. This was also the time of Makkhali Gosala, the founder of Ajivikism.

Nearabout the 6th century B.C. there were three prominent anti-Vedic sects in eastern India. These were—Jainism, Buddhism and Ajivikism All these three sects had many common traits. They all vehemently opposed and completely rejected the system of sacrifice of the Brahmanas. They also rejected the monistic theories of the upanishads. They recognized the rule of natural law in the universe

The Ajivikas believed in the principle of 'Niyati.' In their opinion 'Niyati' is the only determining factor in the universe. This fatalistic tendency had existed even before the time of Makkhali Gosala. In countries, even outside India, people believed in Destiny. They believed in the inevitability of important events as well as that of Destiny. The heroes of many of the epics and tragedies knew it fully well that they were fated for defeat and death. In Greek Tragedies, dramatists like Aeschylus, Sophocles and Euripides believed in the inevitability of Fate. Thus the principle of 'Niyati' had a long past.

Out of all the countries of the world, India was the most suited for the growth of 'Niyativada'. The climate of India encourages a fatalistic attitude to life Natural calamities like great flood, drought, famine, etc. occur here on such a wide scale that most of the people begin to think that human efforts are useless and futile. Nobody can check them. In those earlier days this dependence on nature was even greatly and more acutely felt. So the Ajivikas gave the slogan, "Human effort is ineffectual". Even today it is the typical cry of the peasants in India.

In the Pali texts the teachings of the Buddha are contrasted with the doctrines of six other teachers and their followers. They

are also mentioned in the Jain canons. They were the contemporaries of Mahâvîra and the Buddha and like them they were also inspired by a sense of dissatisfaction with orthodox Brahmanism which was the most potent sect of the Ganga valley in the 6th and 5th century B.C.

These six teachers had little individuality They were usually referred to as a group. Their teachings were often confused. The Buddhist and Jain texts are the only source of our knowledge of these sects. The *'Samannaphalasutta'* of the Digha Nikaya contains a long passage on these teachers and their doctrines. It is here that Makkhali Gosala propounds his determinist view of the universe.

In its earlier stages Buddhism had to contend not only with Brahmanism and Jainism but with many other religious sects as well. These six teachers were opposed to Buddhism. They also made some contributions to the thought of the age. The three unorthodox systems were associated with the names of the Buddha, Mahâvîra and Makkhali Gosala. But there were some other teachers of lesser importance They also contributed to the system. Out of the six teachers three have little relevance to Ajivikas Only Purana, Makkhali and Pakudha are connected with Ajivikism. These three names are often associated and their doctrines are sometime confused

There were many other ascetics of Ajivikism before Makkhali Gosala. Makkhali Gosala considered himself to be the 24th Tirthankara. There must have been, therfore, twenty three more teachers before Makkhali Gosala. Of these the two, Nanda Vaccha and Kisa Sankissa are linked with Makkhali Gosala Kisa and Nanda were, perhaps Makkhali's contemporaries. But Mr. Barua believes that Nanda was succeeded by Kisa, and Kisa by Makkhali. It is, thus clear that the Ajivikas had many earlier teachers.

Makkhali Gosala is considered by many scholars as the sole founder of Ajivikism. Other Ajivikas respected him most There is a lot of controversy about his birth and parentage. Some think that he was born of a low parentage in a cowshed. But it is all a wild conjecture. In the Bhagvati Sutta it is written that Gosala spent a few years in the company of Lord Mahâvîra. But the account of the circumstances of the meeting is most unreliable. Some think that Gosala spent six years with Lord Mahâvîra. There are many detailed accounts of the conversation between Makkhali

and Mahâvîra. But there are no valid proofs. Even the Buddha knew Makkhali Gosala. In the Anguttara Nikaya the Buddha says that Makkhali is a stupid man. He is just like a fisherman. His doctrine is the worst.

According to Bhagavati-sutta Gosala lived in Savatthi in the twenty-forth year of his asceticism. He was there surrounded by a group of Ajivikas. At this time he was visited by six 'disakaras'. Here Gosala declared that there were six inevitable factors in the life of every individual, gain and loss, joy and sorrow, life and death, it is just possible that these disakaras were his chief disciples.

Mahâvîra was living in the neighbourhood. Mahâvîra told his disciples about Gosalas birth and the story spread like a wild fire At this Gosala threatened Mahâvîra to burn him to ashes if he continued to slander him. Mahâvîra forbade his disciples to meet Gosala. These two teachers met each other many times. They were not on friendly terms, it is clear.

Purana and Pakudha are the other teachers who played important role in the development of Ajivikism. The name of Purana is combined with that of Makkhali. Purana is said to have maintained the doctrine of the six classes of man. Ajivikas considered Purana as a great leader. In the *Pali* scriptures the word 'The Elder' is used twice for Purana It is, thus, clear that Purana was an important figure among the Ajivikas. But our knowledge of his life is very fragmentary. His doctrines and practices did not differ much from those of Makkhali. Purana considered him as his superior.

Pakudha, too, had some influence on the Ajivikas. He believed in seven eternal and immutable elements—earth, water, air, fire, life, joy, sorrow. His creed is associated with Makkhali' s fatalistic creed. He was a determinist. His main teaching is a very primitive atomism. Pakudha was less influential than Purana or Makkhali. He is never more than a shadowy figure. He is not individualised. It is, thus, clear that he made a very slight impression on the contemporary life.

The Early Ajivika Community

The ascetic groups existed even before Makkhali Gosala. They followed more or less a common way of life. Makkhali Gosala, put these groups together under his own leadership. But

Ajivika ascetics are met even before Makkhali. Upaka was one of them. He had met the Buddha. He was born in Magadha, near the Bodhi Tree.

The term 'Ajivika' according to Burnouf, meant 'one who lives on the charity of others'. Lassen believed that the word meant "an ascetic who ateno living or animal food" According to Hoernle it means 'the mode of life, or properties of any particular class of people, whether they live as housholders or as religious mendicants. It is, thus, obvious that the term Ajivika originally had a wide connotation. It might be applied to any non-brahmanical naked ascetic.

In the Pali Jain texts it is stated that the Ajivikas lived in a state of nudity. Makkhali Gosala and Purana Kassapa are described to be completely unclad Even the junior members were naked But in the later times nudity was not practised. It is just possible that with some of the sects of Ajivikism, as with the Jains, the cult of nakedness, tended to die out. Thus it is clear that the typical Ajivika of the early period was completely naked but this practice was later on relaxed

The Ajivikas performed seven penances Their reputation for asceticism had reached far and wide. The Japanese and Chinese Buddhist literatures describe the Ajivikas practising severe penance. Even the Tamil sources show that the Ajivikas practised severe asceticism.

The Ajivikas held meetings and religious ceremonies The organised sect of Makkhali Gosala was a religious body with a normal social life The word 'Sabha' is used in the sense of 'an assembly hall'. The Ajivikas employed their meeting place not only for religious ceremony but for secular meetings Singing and dancing played an important part in Ajivika religious practice Just possible, the Ajivikas held meetings in the Ajivika Sabha.

The Ajivikas generally lived by begging, like the Buddhists and Jains. Even Makkhali Gosala begged. They were usually vegetarians. They were influenced by the doctrines of 'Ahimsa'. There is the reference in one of the suttas, that the Ajivikas ate much in secret They also drank wine and ate meat, but only on ceremonious occasions; they were generally ascetics and vegetarains They ate what they begged

Ajivika Scriptures

The Ajivikas had a canon of sa-ca quit texts, There are many references to these texts in the Pali and Prakrta Texts of Buddhism and Jainism. In the 'Bhagavati Sutra' it is said that the six 'Disakaras', "extracted the eight-fold Mahanimitta in the Pawas, with the Magga making the total upto ten, after examining hundreds of opinions". It was also approved by Gosala. The 'Uttaradhyayanasutta' gives a similar list. "The Tamil sources make it clear that the Dravidian Ajivikas also had their own scriptures.

The Doctrine of Niyati

The most fundamental principle of Ajivikism was Destiny, usually called 'Niyati' Gosala was a rigid determinist. He raised Niyati to the status of the motive factor of the universe. According to him, it was the sole agent of all phenomenal change. According to him, sin and suffering were without cause or basis, similarly the escape from evil was also without any cause or basis. Makkhali did not believe in free will. According to him, the strong, the forceful, the courageous like the weakling, the idler and the coward were all completely subject to the one principle, which determined all things. It was the principle of strict determinism. Every soul was fated to run the same course.

According to Gosala. all beings were developed by Destiny (Niyati), Chance (Sangati) and Nature (Bhava). The ripening process was completely predetermined. It differs from the 'Parinama' of the Sarikhya Philosophy. Sarikhya accepts that progress and changes are rigidly limited by natural law. Ajivikism declares that they are completely controlled. Human actions are futile. Every thing is predetermined, predecided. Action will make no change

There is a term 'Niyati' -*'Sangati' bhavo-parinata* in the *samanna-falasutta*. It is ambiguous and obscure. It may mean ripened by the nature of the loss of Destiny or brought about by the existence of union with Destiny. But the first three words stand in *Dvandva samasa; Bhaua* and *Sangati* are subordinate to *Niyati*. *Bhava* here means, *'Svabhava'*, inherent character or nature. Some philosphers *raised Svabhva* to the status of *'Niyati'*. It was called *Svabhavavada.*

Sangati means, 'lot' or 'chance'. Hoernle interpreted it

environment. It represents the principle of *Niyati* as manifested in action. Pleasure and Pain are not caused by oneself or others, but are the work of chance. Joy and Sorrow are not produced by human action, they are caused by Destiny. The only effective cause was Niyati. It was efficient cause of all phenomena. *Sangati* and *bhava are* the manifestations of Niyati in individuals. Here the most important thing was Niyati which determined every action of man.

The Buddhists criticised the doctrine of Niyati. Since no one can modify his life either by good work or self control or by asceticism, all such works are useless so the Ajivika doctrines are conductive to luxury and licentiouness. This is a practical criticism of the Ajivika philosophy

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1 Uvasagadas VII 187
2 , *Jayadhavala* Pt I, p 7, *Uttarapuruna Parva* 74
3 "I assume that Siddhartha had two wives, the Brahamani Devananada the real mother of Mahâvîra and the Kshatriyani Trisala, for the name of the alleged husband of the former, viz, Rshabhadatta cannot be very old, because its Prakrit form would in that case probably be Usabhadinna instead of Usabhadatta Besides, the name is such as could be given to a Jain only, not to a Brahmana I therefore have no doubt that Rshabhadatta has been invented by the Jainas in order to provide Devananda with another husband Now Siddhartha was connected with persons of high rank and great influence through his marriage with Trisala It was therefore, probably thought more profitable to give out that Mahâvîra was the son, and not merely the step son of Trisala, for this reason, that he should be entitled to the patronage of her relations. This story could all the more easily have gained credence as Mahâvîra's parents were dead many years when he came forward as a prophet
—The Sacred books of the East, Vol XXII, Introduction, p 31
4 *Caitra-Sitapaksha-phalguni Sasankavogedine* Trayodasyam Jajne *svoccastheshu* grheshu *Saumyeshu Subhalagne* //5//
—Nirvana-bhaktr
5 *Uttarapurana* 74/29-295
6. Ibid. 74/282-283
7. Bhagawati Sutra 491.
See the Sacred books of the East Vol 22, Introduction p 13
8 *Uttarapurana* 74/296-97
9 Kalpasutra, 109
10 See *Brhatajataka and Saravadi Vivah-Yogas*
11 Jayadhavala Pt. I p. 78 *Harivamsa Purana* 2/51; Uttara Purana 74-303-304 Kalpasutra 113.
12. See Acaranga Sutra, Book-1, Lecture 8. Lesson 2 and 3 (In the Sacred books of the east, Vol 22).

13 Jayadhavalatica, pt I, p 80.
14. Harivamsa Purana 2/68-69.
15. Dhavalafilai Vol I, p. 61.
16. Tiloyapannatti 4 1208.
17 Uttarapurana 73/156-157
18. Uttarajjhayana Sutta 23/23
19 *Aptaparikshasuopajna tika, Karika* 9, Sarsava Edition p 40
20. Samayasara gatha 50-54.
21 A History of Ind Lit Vol II, p. 431
22 'A History of the Canonical Literature of the Jains' 1941, pp. 20-29
23. 'History and Doctrines of the Ajivikas' by A L, Basham, pp 27-66
24 "The fundamental principle of Ajivika philosophy was Fate usually called 'Niyati Buddhist and Jain sources agree that Gosala was a rigid determinist, who exalted 'Niyati to the status of the motive factor of the universe and the sole agent of all phenomenal change ' Ibid, p 224

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2

LORD MAHÂVÎRA AND HIS DISCIPLES *

—H.H. Wilson

The twenty-fourth Tirthankara Mahâvîra's first birth, which occured at a period indefinitely remote, was as Nayasara, head man of a village, in the country of Vijaya, subject to Satrumardana. His piety and humanity elevated him next to the heaven called Saudharma, where he enjoyed happiness for some oceans of years. He was next born as Marichi, the grandson of the first Tirthankara Rishabha, then transferred to the Brahmaloka, whence he returned to earth as a worldly-minded and sensual Brahman, the consequence of which was his repeated births in the same caste, each birth being separated by an interval passed in one of the Jain heavens, and each period of life extending to many lakhs of years. He then became Visvabhuta, prince of Rajagriha, and next a Vasudeva, named Triprishtha, from having three back bones: his uncle and foe in a former life, Visabhanandi, was born as his Protagonist, or Prativasudeva, named Asvagriva or Hayagriva, and was, in the course of events, destroyed by the Vasudeva, a palpable adaptation of the Pauranic legend of Vishnu and Hayagriva. Triprishtha having put his Chamberlain cruelly to death was condemned to hell, and again born as a lion : he migrated through various forms, until he became the Chakravartti Priyamitra, in the division of the world Mahavideha. After a victorious reign of eighty-four lakhs of years he became an ascetic for a further period of a hundred lakhs, and was then translated to one of the higher heavens. Thence he returned to earth in the Bharata division as Nandana, the son of Jitasatru, who adopted a life of devotion and diligently adored the Jinas. After an existence of twenty-five lakhs of years he was raised to the dignity of king of the gods in the Pushpottara heaven, in which capacity he

* Religious Sects of the Hindus, Sushil Gupta (India) Pvt Ltd. Calcutta, 1958.

preserved his ancient faith, offering flowers to, and bathing daily the one hundred and eight images of the Arhats. Such exalted piety was now to meet with its reward, and the pains of existence were to be terminated in the person of the Tirthankara Mahâvîra, or Varddhamana.

On the return of the spirit of Nandana to earth it first animated the womb of the wife of a Brahman, but Mahendra disapproving of the receptacle as of low caste transferred it to the womb of Trisala, wife of Siddhartha, of the family of Ikshvaku, and prince of Pavana, in Bharatakshetra. Mahâvîra was born on the thirteenth of the light fortnight of Chaitra: the fifty-six nymphs of the universe assisted at his birth, and his consecration was performed by Sakra, and the other sixty-three Indras. The name given by his father was Varddhamana as causing increase of riches and prosperity, but Sakra gave him also the appellation of Mahâvîra as significant of his power and supremacy over men and gods.

When arrived at maturity, Mahâvîra was prevailed upon by his parents to marry Yasoda, daughter of the prince Samaravira. By her he had a daughter, Priyadarsana, who was married to Jamali, a prince, one of the Saint's pupils, and founder of a schism Siddhartha and his wife died when their son was twenty-eight years old, on which Mahâvîra adopted an ascetic life, the government devolving on his elder brother Nandivarddhana. After two years of abstinence and self-denial at home he commenced an erratic life, and the attainment of the degree of a Jina.

During the first six years of his peregrination, Mahâvîra observed frequent fasts of several months' duration, during each of which he kept his eyes fixed upon the tip of his nose, and maintained perpetual silence. He was invisibly attended by a Yaksha, named Siddhartha, who, at the command of Indra, watched over his personal security, and where speech was necessary acted as spokesman. At Nalanda, a village near Rajagriha, Mahâvîra acquired a follower named Gosala, so called from his birth in a cow-house, a man of low caste and vulgar propensities, and who acts as a sort of buffoon.[1] He is involved in repeated difficulties and not infrequently receives a beating, but when free from fault, the Yakshas, who attend on Siddhartha, come to his aid, and destroy with fire the houses and property of his assailants. Amongst other enemies he provokes the followers of

Varddhana Suri, the disciple of Chandra-acharya, a teacher of the Jaina faith, according to the doctrines of Parsvanath. In the course of the dispute it appears that the followers of Parsvanath wore clothes, whilst Mahâvîra was indifferent to vesture, and the latter consequently belonged to the division of the Jains called Digambaras, or those who go naked, whilst Parsvanath's disciples were Svetambaras, dressed in garments.[2] During the six years expended in this manner Mahâvîra visited number of places, most of which appear to be in Bihar and the adjacent provinces, as Rajagriha, Sravasti near Oudh. Vaisali, which is indentified with the capital of Bihar and others.

Proceeding on his pereginations Mahâvîra voluntarily exposed himself to be maltreated by the Mlechchha tribes of Vajrabhumi, Suddhibhumi, and Lat, or Lar, the countries apparently of the Gonds, who abused and beat him, and shot at him with arrows, and baited him with dogs, to all which he offered no resistance, and indeed rejoiced in his sufferings ; for, however necessary to personal purification, it is not the duty of a Jain ascetic to inflict tortures upon himself——his course of penance is one of self-denial, fasting and silence, and pain, however meritorious its endurance, must be inflicted by others, not himself. At the end of the ninth year Mahâvîra relinquished his silence in answer to a question put by Gosala, but continued engaged in the practice of mortification and in an erratic life. His squire having learned from him the possession of the Tejalesya, or power of ejecting flame, and having learned from certain of the disciples of Parsvanath, what is technically termed the Mahanimitta of the eight Angas, intending probably their scriptural doctrines, set up for himself as a Jina, and quitted his master.

Indra having declared that Mahâvîra's meditations could not be disturbed by men or gods, one of the inferior spirits of heaven, indignant at the assertion, assailed the Sage with a variety of horrors and temptations, but in vain, Mahâvîra's pious abstraction was unbroken. He then wandered about and visited Kausambi. The capital of Satanika, where he was received with great veneration, and where his period of self-denial ended in perfect exemption from human infirmities. The whole of the time expended by him in these preparatory exercises was twelve years and six months, and of this he had fasted nearly eleven years. His

various fasts are particularised with great minuteness, as one of six months, nine of four months each, twelve of one month, and seventy-two of half a month each, making altogether ten years and three hundred and forty-nine days.

The bonds of action were snapped like an old rope, and the kevala, or only knowledge attained by Mahâvîra on the north bank of the Rijupalika, under a Sal tree, on the tenth of the light fortnight Vaisakha, in the fourth watch of the day, whilst the moon was in the asterism Hasta. Indra instantly hastened to the spot, attended by thousands of deities, who all did homage to the Saint, and attended him on his progress to Apapapuri, in Behar, where he commenced his instructions on a stage erected for the purpose by the deities, a model of which is not uncommonly represented in Jain temples. The following is the introductory lecture ascribed to Mahâvîra by his biographer

"The world is without bounds, like a formidable ocean; its cause is action (Karma) which is as the seed of the tree. The being (Jiva) invested with body, but devoid of judgement, goes like a well-sinker ever downwards by the acts it performs, whilst the embodied being which has attained purity goes over upwards by its own acts, like the builder of a palace Let not any one injure life, whilst bound in the bonds of action; but be as assiduous in cherishing the life of another as his own. Never let any one speak falsehood, but always speak the truth. Let every one who has a bodily form avoid giving pain to others as much as to himself Let no one take property not given to him, for wealth is like the external life of men, and he who takes away such wealth commits as it were murder. Associate not with women, for it is the destruction of life : let the wise observe continence, which binds them to the Supreme But not encumbered with a family, for by the anxiety it involves the person separated from it falls like an ox too heavily laden. If it be not in their power to shun these more subtle destroyers of life, let those who desire so to do avoid at least the commission of all gross offences."

When Mahâvîra's fame began to be widely diffused, it attracted the notice of the Brahmans of Magadha, and several of their most eminent teachers undertook to refute his doctrines. Instead of effecting their purpose, however, they became converts, and constituted his Ganadharas, heads of schools, the disciples

of Mahâvîra and teachers of his doctrines, both orally and scripturally. It is of some interest to notice them in detail, as the epithets given to them are liable to be misunderstood, and to lead to erroneous notions respecting their character and history.

This is particularly the case with the first, Indrabhuti, or Gautama, who has been considered as the same with the Gautama of the Buddhists, the son of Mayadevi, and author of the Indian metaphysics.[3] That any connexion exists between the Jain and the Brahmana Sage is, at least, very doubtful; but the Gautama of the Buddhists, the son of Suddhodana and Maya, was a Kshatriya, a prince of the royal or warrior caste. All the Jain traditions make their Gautama a Brahman, originally of the Gotra, or tribe of Gotama Rishi, a division of the Brahmans well known, and still existing in the South of India. These two persons therefore cannot be identified, whether they be historical or fictitious personages.

Indrabhuti, Agnibhuti, and Vayubhuti are described as the sons of Vasubhuti, a Brahman of the Gotama tribe, residing at Govara, a village in Magadha: from their race, Hemachandra, in the Commentary on the Vocabulary,[4] observes, they are all called Gautamas. Vyakta and Sudharma were the sons of Dhanamitra and Dhammilla, two Brahmans of Kollaka, the former of the Bharadwaja, and the latter of the Agnivaisya tribe. Mandita and Mauryaputra were half brothers, the sons of Vijayadevi by Dhanadeva and Maurya, two Brahmans of the Vaisishtha and Kasyapa races, but cousins by the mother's side, and consequently according to the custom of the country, it is stated, the one took the other's widow to wife upon his decease. Akampita was the son of a Maithili Brahman, of the Gautama tribe; Achalabhrata, of a Brahman of Oudh, of the Harita family; Metarya was Brahman of Vatsa, of the Kaundinya tribe; and Prabhasa, a Brahman of the same race, but a native of Rajagriha in Bihar. These are the eleven Ganadharas, holders or masters of Jaina schools, although, before their conversion, learned in the four Vedas, and teaching the doctrines contained in them.

These converts to Jain principles are mostly made in the same manner : each comes to the Saint, prepared to overwhelm him with shame, when he salutes them mildly by name, tells them the subject that excites their unuttered doubts and solves the difficulty, not always very satisfactorily or distinctly, it must be admitted ; but

the whole is an epitome of the Jain notions on those subjects which chiefly engage the attention of the Hindu philosophers.

Indrabhuti doubts whether there be life (Jiva) or not—Mahâvîra says there is, and that it is the vessel of virtue and vice, or where would be the use of acts of virtue or piety.

Agnibhuti questions if there be acts (Karma) or not, to which Mahâvîra replies in the affirmative, and that from them proceed all bodily pleasure and pain, and the various migrations of the living principle through different forms.

Vayubhuti doubts if life be not body, which the sage denies. as the objects of the senses may be remembered after the senses cease to act, even after death, that is, in a succeeding state of existence occasionally. Vyakta questions the reality of elementary matter, referring it with the Vedantists to illusion; the Sage replies that the doctrine of vacuity is false, illustrating his position rather obscurely by asking if there are no other worlds than the Gandharva, cities of dreams, or castles in the air.

Sudharma imagines that the same kind of bodies which are worn in one life will be assumed in another, or that human being must be born again amongst mankind; for as the tree is always of the same nature as the seed, so must the consequences of acts, in a peculiar capacity, lead to results adapted to a similar condition. This Mahâvîra contradicts, and says that causes and effects are not necessarily of the same nature, as horn, and similar materials are convertible into arrow-barbs, and the like.

Mandita has not made up his mind on the subjects of bondage and liberation, (Bandha and Moksha) ; the Jina explains the former to be connexion with and dependence on worldly acts, whilst the latter is total detachment from them, and independence of them effected by knowledge.

Mauryaputra doubts of the existence of gods, to which Mahâvîra opposes the fact of the presence of Indra, and the rest around his throne. They cannot bear the odour of mere mortality, he adds; but they never fail to attend at the birth, inauguration, and other passages of the life of a Jina.

Akampita is disposed to disbelieve the existence of the spirits of hell, because he cannot see them; but the Sage says that they are visible to those possessing certain knowledge, of whom he is one.

Achalabhrata is sceptical as to the distinction between vice

and virtue, for which Mahâvîra rebukes him, and desires him to judge of them by their fruits : length of days, honourable birth, health, beauty and, prosperity being the rewards in this life of virtue ; and the reverse of these the punishments of vice.

Metarya questions a future existence, because life having no certain form must depend on elementary form, and consequently perish with it ; but Mahâvîra replies, that life is severally present in various elementary aggregates to give them consciousness, and existing independent of them, may go elsewhere when they are dissolved He adds, in confirmation of the doctrine, that the Srutis and Smritis, that is, the scriptural writings of the Brahmanas, assert the existence of other worlds.

The last of the list is Prabhasa, who doubts if there be such a thing as Nirvana, that state of non-entity which it is the object of a Jaina saint to attain. The solution is not very explicit. Nirvana is declared to be the same with Moksha, liberation, and Karmakshaya, abrogation of acts, and that this is real is proved by the authority of the Veda, and is visibly manifested in those who acquire true knowledge.

According to this view of the Jain system, therefore, we find the vital principle recognised as a real existence animating in distinct portions distinct bodies, and condemned to suffer the consequences of its actions by migrations through various forms. The reality of elementary matter is also asserted, as well as of gods, demons, heaven, and hell The final state of the vital and sentient principle is left rather obscure, but as its actual and visible exemption from human acts is taught, it follows that it is exempt from their consequences or repeated births in various shapes, and therefore ceases to be in any sensible or suffering form. It is unnecessary to dwell longer on the subject here, as we shall have occasion, to recur to it.

After the conversion of these Brahmans and their disciples, Mahâvîra instructed them further in his doctrines, and they again taught them to others, becoming the heads of separate schools. Akampita and Achalabhrata, however, and Metarya and Prabhasa taught in common, so that the eleven Ganadhipas established but nine Ganas or classes.[5]

Having thus attained the object of his penance and silence, Mahâvîra, attended by his disciples, wandered about to different

places, disseminating the Jain belief, and making numerous converts. The scene of his labours is mostly along the Ganges, in the modern districts of Bihar and Allahabad, and principally at the cities of Kausambi and Rajagriha, under the kings Sasanika and Srenika, both of whom are Jains. The occurences described relate more to the disciples of the Saint than to himself, and there are some curious matters of an apparently historical character. There is also a prophetic account of Hemachandra himself, and his patron Kumara *Pala* of Gujarat, put into the mouth of Mahâvîra; but these are foreign to our present purpose, which is confined to the progress of the Jain sage.

Mahâvîra having completed the period of his earthly career, returned to Apapapuri, whither he was attended by a numerous concourse of followers of various designations. However fanciful the enumeration, the list is not uninstructive, as it displays the use of various terms to signify different orders of one sect, and not, as has been sometimes erroneously supposed, the sect itself. Sramanas, Sadhus and Sravaks may be Jains, but they are not necessarily so, nor do they singly designate all the individuals of that persuasion. Vira's train consists of Sadhus, holy men, fourteen thousand; Sadhwis, holy women, thirty-six thousand; Sramanas, or ascetics, versed in the fourteen Purvas, three hundred, Avadhijnanis, those knowing the limits or laws, one thousand and three hundred ; Kevalis, or detached from acts, seven hundred; Manovits, possessors of intellectual wisdom, five hundred; Vadis, controversialists, four hundred; Sravakas, the male laity, one lakh and fifty-nine thousands ; and Sravikas, female hearers of the word, double that number, or three lakhs eighteen thousand. The only Ganadharas present were Gautama and Sudharma, the other nine having attained felicity, or having died before their master.

The period of his liberation having arrived. Mahâvîra resigned his breath, and his body was burned by Sakra and other deities, who divided amongst them such parts as were not destroyed by the flames, as the teeth and bones, which they preserved as relics; the ashes of the pile were distributed amongst the assistants: The gods erected a splendid monument on the spot, and then returned to their respective heavens. These events occurred on the day of new moon, in the month Kartik, when Mahâvîra was seventy-two years of age, thirty of which were spent in social duties, and the rest in

religious avocations, and he died two hundred and fifty years after the preceding Jina, Parsvanath: no other date is given, but in the passage, in the prophetic strain above alluded to, it is mentioned that Kumara Pala will found Anahilla Pattan, (formerly called Analavata) and became the disciple of Hemachandra, one thousand six hundred and sixty-nine years after the death of Mahâvîra.

The conversion of Kumara Pala occured about A.D. 1174 and consequently the last Jina expired about five hundred years before the Christian era. According to other authorities the date assigned to this event is commonly about a century and a half earlier, or before Christ six hundred and sixty-three, but Hemachandra is a preferable guide, although, in point of actual chronology, his date is probably no more to be depended upon than those derived from other sources.

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1 Some curious and unintelligible things are related of this individual, which suggest a suspicion that the author had in view some of the oriental legends relating to Mani or Manes. The birth of Gosala in a cow-house may or may not refer to Christianity, but it is also observed that his father and mother carried about a Chitra pattika, a painted cloth or picture, which Gosala stole from them, and that when he adopted the service of Mahâvîra, he abandoned the heresy of the picture, chitraphalakapashandam vihaya

2 They reply to Gosala's enquiry· "We are the pupils of Parsva, free from restraint"—to which he rejoins: "How can you be free from restraint, encumbered with clothes and the like? These heretical practices are adopted merely for a livelihood· wholly unfettered by clothes and such things, and disregarding the body, the followers of such a teacher as mine is, are the only persons exempt from restraint." Further confirmation of Mahâvîra and his followers being Digambaras occurs in various places, especially in a passage *where Gosala gets beaten, and almost killed by the women of a* village in Magadha, because he is a naked Sramara, or mendicant

3 R A.S. Transactions, Vol. I, p.538.

4 [Sl. 31. Weber, Ueber das Satrunjaya Mahatmyam, p 3-5]

5 [Senol. ad sl. 31. p.292 Weber. 11 p 4].

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3

LIFE OF LORD MAHÂVÎRA

—S.K. Aiyangar

The venerable ascetic Mahâvîra, in the age and time of which we speak, met with five propitious conjunctions under the constellation (Kathuttarai) Uttaraphalguni, which were as follows: he descended from above in Uttaraphalguni, and entered on the embryonic state; in Uttaraphalguni he was removed from one womb to another; he was born also; he was shaved likewise, and from being a householder became a houseless wanderer, and lastly, in Uttaraphalguni, he obtained that real and supreme wisdom and perception, which is infinite in its subjects, incomparable in its kind, imperturbable, free from all obscurity, a touchstone for all other things, and perfect in all its parts. It was under Svati, however, that the lord obtained Nirvana (cessation from action, and freedom from desire)

In this age, and at that time, the adorable ascetic Mahâvîra, in the summer season, in the fourth month, in the right demi-lunation, during the increasing moon of Ashadha, and on its sixth day, descended from the all-joyous super-celestial abode called Pushapottara, which, like the lotus among flowers, is the chief of all the super-celestial abodes. During the currency of this Avasarpani (age), after the Happy age (consisting of four hundred billions of oceans of years) had passed, and the Happy age also (of three hundred billions), and the Happy mixed with Misery likewise (of two hundred billions), and the Miserable tinged with Happiness except forty-two thousand and seventy-four years, and eight months and a half; after twenty one Tirthankaras had been born, of the tribe of Ikshivaku, and family of Kasyapa, and two in the Harivamsa tribe, and family of Gautama; twenty-three Tirthankaras had then passed away, when the adorbale ascetic Mahâvîra, the last of the Tirthankaras, and pointed out as about

to obtain this dignity by those who preceded him, took up his abode as a foetus in the womb of Brahmani Devananda, of the family of Jalandhara, wife of Rishabha Datta Brahman, of the family of Kodala, of the city of Kundagama, at the middle of the night, at a fortunate conjunction of the moon and planets, having left his heavenly banquet, quitted his celestial abode, and laid aside his former body. In reference to this transaction there are three kinds of knowledge the adorable ascetic Mahâvîra may be supposed to have had; that he was to descend, that he had to, that he was descending, that he had not; and that he had descended that he had.

On that very night on which the adorable ascetic Mahâvîra took the form of an embryo in the womb of Devendanda, of the family of Jalandhara, the same Devananda was lying on her couch, and after sleeping a short time wakened up after seeing the following most excellent, prosperity-foreboding 'evil-destroying, wealth-conferring, fortunate, delightsome objects in a dream The objects were as follows an elephant, a bull, a lion, the goddess Lakshmi, a garland of flowers, the moon, the sun, a military ensign, a large jar, the lotus lake, the sea (of milk), the celestial residence of the sages, a collection of pearls, a smokeless flame of fire

Thereon Rishabha Datta Brahman, having carefully apprehended the matter she had laid before him, glad and delighted thus addressed Devananda "O beloved of the gods, you have seen a dream foreboding prosperity, beloved of the gods, a most fortunate dream, beloved of the gods, a pleasure-giving dream, a dream, the source of felicity This much is most certain, yes at the end of nine full months and seven and a-half nights, a child shall be born with well-shaped hands and feet, perfect in every member of his body, with every lucky mark, mole, and characteristic, proportioned in height, weight, and thickness, with every limb fully developed, and perfect in beauty, with a form resembling the moon, graceful and pleasing to the eye, to such an entirely lovely child will you give birth On leaving the state of childhood, he will be perfect in all the inferior branches of knowledge, and after entering on the state of youth, he will soon become able to repeat, defend, and uphold the four Vedas, the Rig Veda, Yajur Veda, Sama Veda, and the Atharvana Veda. and the Itihasa (History), which is considered a fifth Veda, and

the Nighanta (Lexicon), which may be termed a sixth; the body of divinity with all its members, and know also their hidden meaning. He will be acquainted with the six subsidiary members of the Veda, and the sixth philosophical system (the Sankhya), with Mathematics, the Institute which directs the rites and ceremonies, Grammar, Prosody, Analysis of words, Astronomy, and other Brahmanical Scriptures, especially that relating to the state of an ascetic; in all of these he will become a proficient. Thou, O beloved of the gods, hast indeed seen a dream that forebodes prosperity."

After a little while, reflecting within himself on the subject before him, the following thoughts occurred to the mind of Sahara, prince and king of the gods; surely such a thing as this has never happened in past, happens not in present, nor will happen in future time, that an Arhat. a Chakravarti, a Baladeva or a Vasudeva should be born in a low caste family, a servile family, a degraded family, a poor family, a mean family, a beggar's family or a Brahman's family; but, on the contrary, in all time past, present, and to come, an Arhat, a Chakravarti, a Vasudeva, receives birth in a noble family, an honourable family, a royal family, a Kshatriya family, as in the family of Ikshvaku, or the Harivams'a family, or some such of pure descent.

The best thing then that can be done is to withdraw the venerable ascetic Mahâvîra, last of the Tirthankaras, as pointed out by his predecessors, from the womb of Devananda, and place him in that of Tris'ala, the Kshatrayani, of the family of Vasistha, wife of Siddhartha, the Kshatriya, of the family of Kas'yapa, both of pure Kshatriya descent.

Harinegamesi, chief of the heavenly messengers, having received the commands of S'akra, king and chief of the gods, arrived at Jambudvipa, at the house of Rishbha Datta. On entering, he at once saw the worshipful ascetic Mahâvîra, and prostrated himself before him. Then having cast Davananda, with all her attendants and family, into a deep sleep, having removed all impure water, he took out what was pure, and without injuring or paining the adorable ascetic Mahâvîra, he placed him surrounded with a divine lustre, in the palm of one hand, and covering him with the other, carried him off to the Kshatriya division of Kundagrama, to the house of the Kshatriya Siddhartha,

where was his wife Tris'ala; having then cast her and her attendants into a deep sleep, without injury or pain, he introduced the adorable ascetic Mahâvîra in the womb of Kshatrayani. When he had performed this service, he returned and reported to his lord that he had performed what he was commanded to do.

In the same night that the adorable ascetic Mahâvîra was removed to the womb of Tris'ala, she was lying in her splendid mansion, she saw the same fourteen propitious dreams that the Brahmani Devananda saw, after which she wakened up, and fixing the dreams firmly in her memory, and descending from her couch by means of a footstool, went to the place where the Kshatriya Siddhartha was lying in his bed asleep; after being seated, thus in sweet accents addressed him :— "O my lord, while I was this evening sleeping in my splendidly furnished apartments, I saw the following objects in a dream, *viz.*, an elephant, a bull, etc. Tell me then, my lord, what good fortune, happiness, these fourteen dreams forebode." King Siddhartha, glad and delighted; after fully grasping with his mind, and reflecting again and again on the dreams, while "he summoned up all his powers of intellect and reason, having comprehended their meaning, thus explained it to Trisala Such shall be thy son; and when he passes from the state of childhood to that of youth, he will be perfect in all the common branches of knowledge, and as a youth will be brave, heroic, powerful, well built, capable of leading armies; in a word, a king of kings. Thou hast seen, therefore, a most propitious dream·" — and this he repeated two or three times.

In the morning, at the first dawning of the day, Siddhartha attended by the commanders of the troops, and heads of departments, the vice-regent, the heads of the police, chief of the royal messengers, counsellors, inferior and superior astrologers, warders, cabinet ministers, slaves, and personal attendants, citizens, with the lawyers and bankers, commanders of the forces, commanders of the chariots, couriers, and sealers, issued forth the king and lord of men, the bull and lion among men, lovely to behold as the moon after emerging from a large white cloud, shining among the surrounding stars and planets, and came outside to the place where the hall of audience was, and sat down upon his throne, which was placed so as to face the east. In the north-east quarter were placed eight seats of honour, covered

with cloth white as the flowers of the white mustard plant. Beyond these again, at a respectful distance, there was drawn a curtain fringed with jewels, and of the finest city manufacture, embroidered with images of stags, bulls, horses, men, crocodiles, birds, serpents, heavenly choristers, eight-legged deer, Tibetan cows, and elephants, with forest flowers and water lilies, forming, a perfect screen from the multitude. Within this was set a throne covered with the purest white cloth, and fringed with gold and jewels, for Queen Trisala, soft and easy to sit on. Having then called the royal messengers, King Siddhartha thus addressed them : —"O beloved of the gods, go quickly and call a sage skilled in the Institute of the eight kinds of prognostics, learned in all the Sastras, and especially skilled in the interpretation of dreams. "O beloved of the gods, the noble Tris'ala, to-night, after having slept a short time, saw, in her own splendid apartments, the following fourteen dreams · An elephant, a bull (as before). Tell me what particular good fortune, and special felicity, these dreams portend." Thereupon the interpreters of dreams, with glad and joyous hearts, having heard the request of the noble Siddhartha, one of them, citing the texts from the Institute of Dreams, spoke as follows: — "O beloved of the gods, we have diligently searched the Institute of Dreams, and find that there are forty-two common dreams, and thirty extraordinary dreams, in all seventy two. And it is further said, that the mother of an Arhat (highest order of Jain saint), or Chakravarti (emperor), sees fourteen of the thirty extraordinary dreams at the period of such child's conception. It is further stated that the mother of a Vasudeva, on such an occasion, sees seven, and then awakes; and the mother of a Baladeva, four; while the mother of a Mandalika Raja (dependent king), sees one. Since, then, O beloved of the gods, the noble Trisala has seen the whole of the fourteen propitious dreams; this portends the obtaining of wealth, the obtaining of felicity, the obtaining of a son, the obtaining of joy, the obtaining of sovereignty,—and all this, O beloved of the gods, without any sort of doubt. Accordingly, after nine months and seven and a half days, the noble Tris'ala will bring forth a son, who shall be a royal standard to his family, ...an emperor of the four regions of the world, a conqueror of the passions, and also emperor of the four virtues. Such, O beloved of the gods, is the purport of the propitious dreams the noble

Tris'ala saw." Having then loaded them with sweetmeats, sweet-smelling garlands, garments, ornaments, and such gifts as were due to them, King Siddhartha, with the highest reverence and honour, dismissed the interpreters of dreams.

It was in the summer season, in the first month, in the second demlunation, during the bright half of the moon of Chaitra, on the thirteenth day, after a gestation of nine months and seven and a half days, that the venerable ascetic Mahâvîra was born, a faultless child, when the planets were at their greatest elongation, and when they were in a fortunate conjunction with the moon. It was at midnight, under the constellation of Uttara Phalguni, at a lucky conjunction of the moon and planets, that the event took place.

The venerable ascetic Mahâvîra was learned and intent on the acquisition of knowledge, perfect in his form, and free from all defects, benevolent and affable in disposition. Thirty years he lived as a householder, but after the departure to the abode of the gods of his father and mother, he determined to carry out his purpose, and obtained the consent of his brother, who had now become king. While the venerable ascetic Mahâvîra was yet living in the society of men, and following the religious practice of a householder, he had obtained incomparable, all-manifesting indestructibie intelligence and perception. Therefore by this incomparable, all manifesting ıntelligence and perception, clearly seeing that the time of his initiation had arrived, he abandoned in fixed resolve all his silver, abandoned all his gold, his wealth, kingdom, country, army, chariots, treasury, store-houses, city, private apartments, and society ; and taking his money, golden ornaments, Jewels, precious stones, pearls, conchs, corals, rubies, and other precious stones, he distributed them in charity, and divided them among his relatıons. Thereupon the adorable ascetic Mahâvîra accompanıed also with all his wealth, all his glory, all his troops, all his chariots, all his attendants, all his magnificence, all his ornaments, all his grandeur, all his wealth, all his subjects, all his dancers, all his musicians, all the members of the female apartments, in the midst of all these attendants, and while all those musical instruments were sounding, he proceeded through the midst of Kundanagar, to the garden called the Prince's Park, where the As'oka (Free from Sorrow) tree grew ; under it he

alighted from his palanquin of state, and stripped himself of all his garlands, jewels, and ornaments; he then performed the fast of abstinence from six meals without drinking water, and having torn out five locks of his hair, he then, under the constellation Uttara Phalguni, at a fortunate conjunction of the moon, assumed the garment of the gods, and all alone, without a companion, and having been shaved, from a householder he became a houseless pilgrim. The adorable ascetic hero for one year and a month wore clothing, afterwards he went robeless, and had no vessel but his hand. The adorable ascetic Mahâvîra, for twelve years and full six months, entirely neglected his body, and laid aside all care of his person, and with whatever things he was brought in contact, whether gods, men, or other animals, whether pleasing or displeasing, he conducted himself with perfect patience and equanimity and felt nothing dispirited by the wretchedness of his condition. The adorable ascetic Mahâvîra was now houseless, a wanderer, a speaker of the truth, eating only what had no fault, having no vessel either to receive presents, or to make oblations, altogether free from pride, perturbation, sin and selfishness, having no gold, plate, nor coin; and as water does not enter the substance of the brazen vessel that is dippend into it, nor sound into that of the conch which emits it, so his soul was not subject to the accidents of mortality, but like the firmament, raised above the world, unrestrained like air and fire, and pure as the showers in spring. His person resembled pure gold, and was. of the colour of pure honey or fire; and yet he was patient as the earth, trodden on by the feet of all the world—he had no attachment or til binding him to the world. These ties are of four kinds: articles of possession, place, time, affections.

On finishing the rest of the rainy season, the venerable ascetic Mahâvîra travelled eight months, during hot and cold weather, remaining a night at a village, and five in a city, esteeming the dust of ill-flavoured wood and of sandal-wood the same; looking on grass and pearls, gold and a clod of earth, pleasure and pain as all alike, bound neither to this world nor to the world to come, desiring neither life nor death, wholly superior to worldly attachments, setting himself to slay the enemy, Works. Thus did he labour for twelve years in the road that leads to absolute repose (Nirvana), to attain perfect wisdom and perception, religious

practice, abstraction from the love of home and country, power, indifference to every object, readiness to obey, patience, freedom from desire, self-restraint, joy, truth, mercy and perfection in austerity In the second half of the thirteenth year, when half a month had elapsed in the summer season, in the second month of summer, the month Vais'akha, in the fourth demilunation, the tenth day after the full moon, when the shadow was going eastward, and one watch remained on the day called Savita, and the Muhurta called Vijaya, at the town of Trimbhikagrama, outside the town, at a river called Rituvalika, at a moderate distance from the Yaksa temple, called Vairyavartta, in the field of a husbandman named Sama, under a Sal tree, sitting in a crouching posture as one does in milking a cow, while inflaming his mind with devotion on the heated earth, and after the fast of six meals without the use of water, under the constellation Uttara Phalguni, at the time of a fortunate lunar conjunction, while he was engaged in abstract meditation, he obtained infinite, incomparable, indestructible, unclouded, universal, perfect, certain supreme intelligence and perception Thereupon the adorabel ascetic hero having become an Arhat (worthy of divine hounours), a Jina (a conqueror of the passions), a man of established wisdom, omniscient, all-percipient, he knew and saw all the qualities of the three worlds inhabited by gods, men and demons, being perfectly acquainted with all the comings and goings, staying and movements of all living creatures, in all worlds, as well as with their mental congitations, lawful and unlawful enjoyments and their open and concealed actions, being an Arhat, (one from whom nothing is concealed), and the undisguised object of worship to all beings. At that time, then, having obtained a perfect knowledge and perception of all the qualities and conditions of all living creatures, in all the world, characterized by mental, vocal, or bodily attributes, he continued ever after to enjoy the same

At this time the adorable ascetic Mahâvîra came to the town Asthigrama, and spent there the first rest of the rainy season. Proceeding then to Champa and Prishtachampa he there spent three, at Vanijyagrama near Vaisali he spent twelve, and in the village of Nalanda near Rajagriha fourteen, six at Mithila, two at Bhadrika, one at Alambhika, one at S'ravasti, one at Panitabhumi, and the last of the rainy season he spent at Papa, where reigned

King S'astipala. There having spent the season of rest at the royal court, in the fourth month, in the seventh demi-lunation, on the night immediately preceding the new moon, was the time of the adorable ascetic hero completed, his earthly career finished, the bands of decay and death loosed, and he entered on a state of perfect bliss, wisdom, liberty, freedom from care and passion, and absence of all pain.

On the night on which the adorable ascetic hero was delivered from all pain, Gotama Indrabhuti, the chief of his perfectly initiated disciples, had the bonds of affection by which he was tied to his preceptor cut asunder, and attained infinite. certain, and supreme intelligence and perception. On the same night the Navamallika and Navalechhiki, kings who reigned at Kasi and Kosala, after performing the fast of the new moon and sitting awhile motionless, said, "Since the light of intelligence is gone, let us make an illumination of material substances." On the same night the planet Kshudra Bhasmaka, destined to continue two thousand years, ascended the natal constellation of the Lord Mahâvîra, and as long as it continues there, there will be a great waning of piety and religious worship, among male and female ascetics and religious persons, but when the planet descends from that constellation, ascetism and piety will blaze forth with new brilliance.

The venerable ascetic Mahâvîra lived thirty years as a householder, and then twelve years and six months and a full half month more a sage only in outward guise, thirty years less six and a holy month in the exercise of perfect wisdom, altogether having lived seventy-two years. At that time the four Charans* of this Avasarpini, i.e. Vedani, Ayu, Nama, and Gotra, were finished, and the fourth Ara, called Dukhamasukhama, had all expired except three years, and eight and a half months, in the city of Papa (Mag. Pawa), alone without a companion, performing the fast in which abstinence is kept up for three full days and nights, without even tasting water, under the constellation Svati, at a fortunate conjunction of the moon, in the morning, the lord sat down upon his lotus seat, while the public reading of the fifty-fifth lesson, which speaks of the fruits of righteousness and of sin, was going on. At that time repeating without a prompter the sixty-sixth, called the chief lesson, he obtained emancipation, and

entered on a state of freedom from passion, and absence of pain.

After nine hundred years from his departure had elapsed, and in the eightieth year of the currency of the tenth hundred, this book was written, and was publicly read in the currency of the ninety-third year.

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4

LORD MAHÂVÎRA AND HIS TEACHINGS

—Dalsukh Malvania

Antiquity of Jainism

Whatever exists in the name of Jaina literature is post-Mahâvîra. No doubt there are references to Parsva and other *Tirthankaras* but only on their authority nothing can be proved or disproved. We should take into account the other ancient and contemporaneous literature and also archaeological and other evidences.

In the Vedic literature we find names like Rsabha, Aristanemi and such others but by mere names nothing can be proved. At the most we can say that such names were common in those days. Nothing more than that can be said. Life of Rsabha narrated in the Bhagavata can probably prove this much that he was a welknown person in the Puranic tradition also or that the story of Rsabha as described by the Jainas so attracted the attention of the author of Bhagavata that he in his own way adapted it. Or, it can be said that in Rsabha Vedic and non-Vedic authors found a person whom they could accept equally. But all this does not prove that Rsabha was the first founder of Jainism in the period of time which is beyond our capacity to count. The words such as *Kesin* or *Vatarasana* in the Vedas can prove nothing more than what they primarily mean. The tenets that go by the name of Jainism cannot definitely be suggested by those simple words. There is no archaeological or such other proof lying outside the pale of the Jaina literature to prove the existence of Jainism even before 1000 B.C. The nude images found in Mohen-jo-Daro can prove nothing more than that they are nude. On the basis of those nude images some may say that in those days yoga-tradition was prevalent among the people of Mohen-jo-daro. But this is simply a conjecture. We can say nothing definitely until the seals

found there are deciphered. Indra is called *Purandara* because he destroyed *Puras* or cities. And it is said that he killed Yatis. We do not know as to who these *Yatis* were. This much can be conjectured that Indra was responsible for the destruction of the city civilization and he had some enmity with these *Yatis*. Whether or not to connect the Sramanic Religious with these Yatis is an open question for the scholars to decide. At this juncture this much can be said that the tradition of *Yatis* is continued throughout the history of Sramanic cults which stand mainly for spiritual gain rather than for material prosperity whereas the early Vedic religion propounded by the Vedas stands for material prosperity.

Without any doubt we can accept the existence of the *Nirgranthas* in the times of Buddha. As Mahâvîra was the senior contemporary of the Buddha we can say that antiquity of Jainism goes upto 6th Century B .C. And if the date given by the Jainas for Parsva is correct and if there is no legitimate doubt about that date we can hold that Jainism was prevalent even before 8th Century B.C. According to Jainas 22nd Tirthankara Neminatha or Aristanemi is contemporaneous with Krsna. So, we can go further and opine that even in the 14th Cent. B.C. tradition of Jainism, was probably present in India but we do not know in what form. There is no proof to go beyond this time. Even in earlier literature of the Jainas we have references of Aristanemi's relatives. So we can accept his historicity if we accept the authority of the Jaina literature.

But we should bear in mind that we have no ground to believe that the Jaina philosophy and religion of that period were exactly the same in form as we find them propounded in the Earliest Jaina literature.

Sources of the life of Mahâvîra

Life-story of Mahâvîra as is found in literature has three clear stages of development. In canonical literature of the Jainas two clear stages are found. The oldest source is the first part of the *Acaranga* (9th chapter) wherein only the ascetic hardship of his life is described and there is nothing which can be called mythical. From this source we know nothing about his life as a house-holder. The names of his father and mother do not occur in it, nor is his own original name found therein. Nayaputta (indicating his clan) and

Mahâvîra, only these two names occur there. And at the end of each of the four parts of the chapter nine he is mentioned as *Mahana*. This seems to be quite curious because in later stories he is described as a Ksatriya, and not as a *Brahmana*. This mention of Mahâvîra as *Mahana* may be due to his persistence in saying that a true ascetic is a real *Brahmana* (Uttaradhyayana 25.19.35). It may be also due to his confession that he was the son of a *Brahmin* woman Devananda whose husband was a *Brahmin* Rsabhadatta (Bhagavati 9.33). It has remained a mystery for us as to why the story of the change of embryo has been introduced. There are many explanations but we are not concerned with them here.

The second stage of Mahâvîra's life-story is found in the *Kalpasutra* and in the second part of the *Acaranga* which though included in the canonical literature are quite late. Here for the first time we get the information about his life as a house-holder. Names of his father, mother, clan and other relatives are given. We do not find here any important incident of his life as a house- holder or as an ascetic. We find only long descriptions of the dreams of his two mothers, of the change of embryo by a god, of the incident of his showing compassion for his mother by remaining quite motionless in the womb and of the mythological gods rejoicing on his birth, requesting him to establish the *Tîrtha* and celebrating the beginning of his ascetic life, etc. The information about his age, the dates of his birth, world renunciation etc. and his stay at various places during monsoon is given. For the first time mythological elements are found at this stage. And in other canonical works such as *Bhagavati* this mythological elements are gaining ground. In the canonical literature his preachings and encounter with others are described.

The third stage can be found in *the Avasiyakaniryukti* and its various commentaries like *Bhasya,* Curni, etc. and also in the Jaina Puranas wherein his life forms a part of the Jaina mythology of 24 *Tirthankaras*. At this stage a new topic of his previous births is added. Again, at this stage for the first time we see his connexion with the first *Tirthankara* Rsabha. Here we are told that in one of his previous births he was a grandson of Rsabha and a son of Bharata, the first *Cakravarti*. At this stage we find his life-story in details. Later authors follow these details.

Is Mahâvîra the founder of Jainism ?

Generally the historians believe that Mahâvîra was the founder of Jainism. In a way this statement is correct because when Vardhamana rejected his house-holder's life and became an ascetic, he did not join any of the religious orders. And when he became *Kevali* or the omniscient he organised his own order of religious persons who had already accepted his teachings or who were ready to accept them. For some time the ascetics and the house-holders belonging to the order of Parsva did not join the newly organised order of Mahâvîra. They were in a state of indecision. They, in group or singly, visited him and put questions to him. Those who were satisfied with the answers accepted him as their leader. And others who were not satisfied, never joined his order The credit goes to Gautama, the chief disciple of Mahâvîra, for uniting the two orders-one of Parsva and another of Mahâvîra. This can be ascertained from *Uttaradhyayana* (Ch. 23).

But according to the traditions of the Jainas Mahâvîra is merely one of the 24 *Tirthankaras* and the last in the series. So he should not be accepted as the founder of Jainism. As the above-mentioned two orders could get united it can legitimately be surmised that there was very little difference between the teachings of Mahâvîra and those of Parsva, the 23rd *Tirthankara*. So, we should accept the traditional view that Jainism as such did not originate in the times of Mahâvîra, And the Pali Pitakas of the Buddhist, testify to this fact by wrongly saying that *Nirgrantha* Nataputta preached four vows. Actually four vows were preached by Parsva and not by Mahâvîra as can be seen in the Uttaradhyayana (23) dialogue. This mistake of the Buddhists goes to prove the existence of the order of Parsva side by side with that of Mahâvîra in the times of Buddha And these two orders were known by the common name *Nirgrantha*. So, we can surmise that the tradition of the Nirgrantha was not originated by Mahâvîra but was already prevalent in the times of Mahâvîra, and that tradition which came to be known by the term Jaina in later times was known by the terms *Nirgrantha* in olden days.

Stories of Mahâvîra's past births

Stories narrating various incidents of Mahâvîra's previous births exemplify the theory of *Karma* which is the characteristic

feature of Jainism. No one is free from the clutches of the results of his *Karma*. Each one of us has to reap the results of our actions, good or bad. And even the *Tirthankaras* are not exempted from this universal rule. So the *Tirthankara* Mahâvîra had to experience the effects of his past deeds not only in his previous births but also in his last birth when he was to become *Tirthankara*. If we compare the *Jataka* stories with these stories, one prominent difference catches our attention. The *Jataka* stories emphasise the development of the *Bodhisattva* with regards to various spiritual qualities of the soul Which are responsible for making of the *Buddha*, while the birth stories of Mahâvîra emphasise the theory of *Karma*. This does not mean that in his previous births there took place no incident providing opportunity to develop spiritual virtues Such incidents took place in previous births of Mahâvîra too but the stories do not put emphasis on them. It becomes clear from these stories that after reaping the fruits of his *karma* he comes out victorious and becomes a perfect man to guide the others to the path of perfection

It is needless to say that these stories are narrated in such a way that they betray the impact of the cotemporary literature of the Buddhists and of the Hindus.

And also we must bear in mind that no better person could have been found to illustrate the theory of *Karma* than Mahâvîra himself who was so much respected by the Jainas.

It will be appropriate if we illustrate here some of the incidents of his various births to show how the law of *Karma* worked in his case

Importance of compassion as a condition of right attitude is emphasised in the birth-stories of Mahâvîra. The first story is about a man, named Nayasara, living in a Jungle. He shows the right way to the ascetics who had lost their path in the jungle. Again, out of compassion he gave them food to eat from whatever little he had. As a result of this little act of compassion he was able to attain right conviction for spiritual life when he heard the preaching of these ascetics. And as a result of this shifting of attitude or interest from the worldly life to the spiritual life he became in his last birth the *Tîrthankara* the ('Ford-maker') i.e. propounder of the path to the spiritual liberation for beings lost in the jungle or worldly life.

But to guard the virtue once acquired is very much difficult for a man who is not always vigilant, and this fact is clearly brought out by the birth-story of Marici. He was the grand-son of Rsabha, the very first *Tirthankara* of this cycle of ages, and the son of the first *Cakravarti*, Bharata. And when Rsabha prophesied that Marici is to become the first *Vasudeva* in his birth as Triprstha, the Cakravarti in his birth as Priyamitra and also the last *Tirthankara* Mahâvîra of this cycle of ages Marici became proud of his present accomplishment and future prospects and began to dance. This pride which is considered to be one of the prominent vices, was the cause of his first coming into the womb of a poor *Brahmin* lady and the gods had to change him from the womb of this poor lady to that of a rich and royal *Ksatriya* lady; this is according to the *Svetambara* version of his life story. Marici was initiated as an ascetic by Rsabha himself but he left the order, and it is said that he organised the *Tridandi-Tapasa* sect and in his various forthcoming births he became the *Tapasa-Parivrajaka* and took to wandering life and severe austerities; this trait can be regarded as the root-cause of his severe ascetic life in his last birth.

His birth as Visvabhuti is also worth noting. It illustrates the fact that if the enmity is not removed entirely from the soul it bursts out even in the life of an ascetic. The same is the case with the sensual gratification or amorous sentiments. It they are not uprooted from the soul one will have to suffer the long train of miseries throughout many births to come Visvabhuti, the elder brother of Visakhanandi, occupied a garden and spent days and nights there continuously in amorous sports; so, the younger Visakhanandi had no opportunity to enter the garden. His father was worried with this and found out a way. On false ground he sent Vigvabhuti to conquer his revolting vassal, king Purusasimha. But to his surprise he found a friend in Purusasimha who gave him well-planned welcome. When he returned to his garden he found his younger brother occupying it. He became angry when he found that he has been cheated. But ultimately he realised the evils of worldly selfishness and took to asceticism. Once when he was in Mathura in a narrow lane on his begging tour a cow hit him and he fell down. On seeing this his brother who had come there for his marriage made remark—'what a strong and powerful person you are? Even a mild animal like cow can hit you down'.

He felt greatly insulted, his pride got aroused, he took the cow in his hands and threw her far away. Decided as he was in his mind to retaliate by killing him in his next birth because as a monk he could not kill him in this very birth, in his birth as Triprstha Vasudeva he actually killed Visakhanandi who was born as a lion then. The enmity between the two continued for several births. This lion, after so many births, took birth as nagakumara. At that time Visvabhuti's soul was born as Mahâvîra. On account of that deeprooted enmity Nagakumara harrassed Mahâvîra who was travelling in a boat. But this time Mahâvîra had uprooted the enmity by his meditation and austerities. Thus ended the enmity between them. As regards the evil effects of sansual gratification or amorous sentiments also we have a good illustration in the life of Visvabhuti. Visvabhuti had the benefit of having the advice from a great person like Sreyamsa who was not an ordinary teacher but a *Tirthankara*, yet due to the evil effects he was not able to conquer his passions. He poured the heated lead in the ears of his night guard only because when Visvabhuti slept, the guard did not stop the singing as he wanted to hear it. Visvabhuti thought that only he had the right to hear the song performed for his sake. And as a result of this Visvabhuti in his birth as Mahâvîra had to suffer the revengeful attacks by that guard when he was in his meditation. This time the enmity was destroyed by Mahâvîra and so the series of revangeful actions and reactions ended.

Life of an ascetic was not new for Mahâvîra. In his birth as Priyamitra *Cakravarti* on seeing the clouds disappearing he realised that all these worldly possession are as transitory and worthless as those clouds. So, he immediately renounced the worldly pleasures and became a monk, but he could not destroy his passions. So he had to continue his *Sadhana* for *moksa* in the following births. As Mahâvîra he performed severe penances to destroy all the passions and as a result of this he became perfect one and attained summum bonum. This was his last birth.

In his birth of Nandana he performed such actions which made him *Tirthankara* in his last birth as Mahâvîra. These actions are:

1. Devotion *to Arhat*, 2. Devotion to Siddha, 3. Devotion to the Pravacana i.e. the Order of Law and the congregation of the holy persons, 4. Devotion to the *Acarya-the* head of the religious order, 5. Service of the old monks, 6. Service of the teacher, 7.

Service of the saints, 8-10. Predilection for right knowledge, right faith and right conduct which together constitute the Path to liberation, 11. Modesty, 12. Celibacy, 13. Meditation, 14. Austerity, 15. Charity, 16. Service of the needy, 17. Producing reconciliation among others, 18. Readiness to widen the frontiers of knowledge, 19. Devotion to the canonical literature, and 20. Enhancing the dignity of the religious order.

Mahâvîra as a Householder

Very little is known about Mahâvîra's life as a householder. He was a son of a Ksatriya Siddhartha of the Nayakula and his wife Trisala. This fact is corroborated by the epithet Nayaputta given to Mahâvîra in Jaina canon as well as in Pali *Pitakas*. But in *Bhagavati* (V. 33.391), he himself accepts Brahmani Devananda-wife of a Brahmin Rsabhadatta as his mother. In order to explain away this fact the story of the change of embryo might have been invented and introduced by the Svetambara sect. No such story is found in the Digambara literature. It is curious to note that the *Bhagavati* tells us that this *Brahmin* couple was very rich and both the husband and wife were liberated in that very birth. This is contradicted in story depicting the change of embryo in the *Kalpasutra* wherein it is stated that the *Brahmin's* family was very poor and low It is noteworthy that according to *Acaranga* and *Kalpasutra Ksatriya* parents were not liberated but went to heaven after their death. So, it seemes that in the view of the authors of *the canon the Brahmin parents were more advanced in the spiritual* progress than the Ksatriya parents. We would like to remark that there is some confusion in the minds of the authors about this episode

Mahâvîra was born in *Ksatriyakundagrâma*, otherwise called Kundapura or Kundalapura, which may be the suburb of Vaisali. This is the reason why he is mentioned as *Vesolia* in the Jaina Canon. His birth took place on the 13th day of the Caitra Sukla 599 B.C. according to the tradition. And most of the scholars now-a-days are inclined to accept this date.

The name given to him by his parents was Vardhamana. About his another, name Mahâvîra there are many explanations which should not bother us here because he is famous by this very name. And throughout his life beginning from childhood to

the end of his life he exhibited extraordinary strength and vigour; this made him a great hero. When all his little friends were afraid of a snake he dared to pick it up and then he gently threw it away. It is said that when he was playing with his young friends a heavenly beir ; in the form of a child mixed with the team and took Vardharr ana on his shoulders and expanded his body to such an extent that he looked like a horrible demon But fearless as Vardhamana was, he gave him a blow with his fist with the result that the god had to assume his natural form This reminds us of the heroism of Krsna as a child. It is also said that when Mahâvîra was in the womb of his mother with a view to give as little trouble as possible to her he became motionless. But instead of relief this became the cause of worry for his mother who thought that the child in the womb might have dead. So, he moved and his mother was pleased At that moment he decided not to become an ascetic as long as his parents were alive. All such stories illustrate his respect for elders and his strength and vigour which he channelised in the field of spiritual progress. With great pomp the ceremonies at his birth, name giving etc. are ornately described in *Kalpasutra* but only the mention of the name of his wife Yasoda is there and there is nothing about his marriage ceremony. Digambara tradition does not accept that Vardhamana married. So, it seems that there was not a unanimous tradition as to whether he married at all. Jaina authors interpreated in two different ways the word *Kumara* occurring in the mnemonic verse of *Niryukti* and as a result of it two versions regarding his marriage developed in the life stories of Mahâvîra. It should be noted here that there is no bar for a *Tirthankara* on marrying in his life as a householder. There are many *Tirthankaras* who were married in their life as a householder

At the age of thirty Mahâvîra renounced the householder's life, left all his property, abandoned all relations and became a monk. It is said in *Acaranga* that he kept only one piece of cloth on his shoulder for thirteen months but did not use that to cover his body. The Digambara authors say that from the very day he became a monk he rejected all clothes.

Mahâvîra as an Ascetic

The account of his ascetic life given in the *Acaranga* 1.9, the

oldest part ot the Jaina canonical literature, appears to be quite authentic. It contains no exaggerations; no supernatural elements are introduced in it. So, it will be better if we take that as a base for our account of his ascetic life.

If we want to describe Mahâvîra's ascetic life in one word we should turn to that apt epithet *Dirghatapasvi.* But we should properly understand the real meaning of this word. It is said that during his twelve years of an ascetic life he had taken food for not more than 350 days in all. This may be true but that is simply the external aspect of austerity, which should not be given undue importance. It was there no doubt. But that was means to the internal austerities, viz. meditation, etc. He was interested in purifying his self by destroying all passions. Of all passions it is desire or greed that is very difficult to uproot and he engaged himself in uprooting it, unmindful of anything else; hence he never paid any attention to food, etc. Thus his not having or taking food for months together is not important in itself. According to his own spiritual mandate he roamed about for begging. And if he did not get food within a short period of time, he stopped his begging tour and engaged himself in deep meditation He was really interested in his meditation. So, he did not allow any interference in that; he did not allow even sleep to interfere it He kept himself awake day and night and if by chance the attack of sleep was there he would walk to and fro.

He would not stay at one place except in monsoon. And his resting places were open places under the tree, the cremation ground, deserted buildings etc.

His principle for life was not to hurt any one, not even the beings which are not seen by our eyes. So he performed his activities in such a manner that no being is hurt as far as possible. This is the reason why he did not take anything which was prepared for him. And there is no item which can be prepared without hurting any living being, so he preferred fast to breakfast. For him to take food meant to be a party to kill living beings for food. This is the reason he took no food for so many days and he observed fast for days and months.

In order to test his equanimity which was his foremost vow he travelled far and wide and visited even the places like Radha and Vajjabhumi which were regarded in those days as the Anarya

regions. And there he had to suffer hardships. Even the dogs were set free on him. Nobody allowed him to enter the village for his begging. All this he endured without hatred or anger and with compassion towards those people.

As he was naked he was exposed to scorching heat, biting cold and heavy rains. This was not all. He had to suffer the bites of mosquitoes etc.

Those were the unpleasant harassment but sometimes he had to suffer the so-called pleasant harassment. When in deep meditation he was invited by some ladies for amourous sports and on receiving no reply they would harass him with unpleasant rebuke and some times they would beat also.

This was his real fight with the Mara. And he came out victorious. If we take into account this picture of his ascetic life there is no possibility of his having a pupil in the person of Gosala whom *Bhagavati* mentions as his pupil.

Later authors have added many incidents of his ascetic life in his life story when it passed through the second and the third stages of development. It will not be out of place if we give some of them here.

In Bhagavati (15) Mahâvîra himself narrates his relation with Gosala who became the leader of the Ajivikas. Scholars have their own doubts about this narrative. We may leave aside the question as to who was the teacher and who was the pupil between them. But this much we can say that both of them lived together for several years. Because both of them became the heads of their own orders, we should accept that in their own way they were great spiritual leaders in those days. And so each one of them must have influenced the other. In this story, we come across several informative statements which can be taken as true. Regarding the philosophical views we are not concerned here but it must be said that this story is considered to be the main source for our knowledge of the doctrines of the Ajivikas as no original Ajivika work is extant. Further we find the mention of the death of Gosala which took place before that of Mahâvîra. And it is stated that even after the death of Gosala Mahâvîra lived for about fourteen years. Both of them met for the first time in Nalanda when Mahâvîra was staying there for his second monsoon. And they were together for six years.

Buddha and Mahâvîra both in their preachings have denounced the determinism *(Niyativada)* of Gosala and accepted the theory of free will and effort. But it remains the open question whether Mahâvîra's acceptance of nakedness betrays the influence of Gosala.

We have already said something about Mahâvîra's fearlessness and heroism during his childhood. This tendency is revealed during his ascetic life also. Inspite of the danger of a ferocious serpent he deliberately took a particular road and when in meditation he was bitten by that serpent again and again he remained calm and cool and full of compassion towards it. At last he uttered only these words—'now be wise, be wise'. And the serpent repented for his misbehaviour. Such is also the case of the cruel and aggressive Sulapani yaksa Mahâvîra stayed in the Yaksa's abode inspite of warnings given by many persons. For the whole night yaksa perpetrated cruel acts on Mahâvîra who endured them all with his usual equanimity and calmness. At the end the Yaksa got exhausted. He was not able to break Mahâvîra's meditation. He realised Mahâvîra's greatness, fell at his feet and requested him to grant forgiveness for his cruel deeds. Mahâvîra told him that enmity breeds enmity, so it should be uprooted from the heart. In many such incidents and especially in the case of Sangama Mahâvîra showed magnanimity of his mind. As a result of it, he came out victorious defeating the Mara.

After twelve long years of such purifying spiritual discipline at the age of 42 Mahâvîra was able to realise the true nature of the self and the world Now he became kevali, the omniscient, quite capable of guiding others on the path he had traversed successfully. This happend on the bank of Rujuvalika in the vicinity of the village Jambhiagama.

Mahâvîra as a Tirthankara

When the passions and ignorance were completely removed Mahâvîra became *Vitaraga*-free from attachment. On his being *Vitaraga* he attained perfect wisdom or omniscience. And from now onwards he was a perfect man endowed with capacity to preach the path. He became a *Tirthankara* 'who created the ford to cross the river of worldly misery'. So, it will be better if we understand the proper import of the word *Tirthankara* who is

worshipped by the Jainas and be clear about the difference between the idea of God and that of *Tirthankara.*

Jainas are the worshippers of God in their own way and hence they should not be included in the group of atheists; yet they are called atheists because their conception of God is quite different from the one upheld by some others. Generally God is conceived as the Master, the Lord, and the Creator, of the world. Jainas do not accept this conception of God and if this be the only conception of God then the Jainas can be called atheists. But such is not the case. There are various conceptions of God and one of them is accepted by the Jainas.

It is to be noted first that the Jainas accept many gods. For them there is not one God. According to others God has no beginning and He is perfect from the beginningless time. But the Jainas say that one becomes perfect after countless births by his own spiritual efforts at a proper time. According to others God is unique and matchless; but according to Jainas there are many such perfect souls and hence there are many Gods. Those men who have attained perfection are Gods in the proper sense of the term; this is what Jainas believe These perfect men are called *Arhats* by Jainas, the Buddhists and other Sramanic sects. They are also called the Jaina and the Buddha. According to Jainas when such perfect men leave this world for ever they are regarded as *Siddhas*. These are Gods worshipped by the Jainas.

There are two types of perfect men; those who are interested in their own perfection and do not organise the religious order, they are perfect no doubt but they are not noticed by others as such and so they may not be worshipped. The other type is of men who since their previous births are endevouring not only for their own perfection but for the perfection of others also. These persons alone are called *Tirthankaras* or *Arhats* and they are worshipped.

From the above theory of *Tirthankaras,* it is clear that *Tirthankaras* are not various incarnations of one God nor are they His messangers i.e. prophets. So they cannot be compared with Mohammed or Christ who are supposed to be the prophets or messangers of God. But they are the persons who preach and profess the religion which they have realized but have not learnt from others.

According to the Jaina tradition, there is a series of 24 *Tirthankaras* in each half of the time-cycle; and there are countless cycles of time. We are living in a latter half of the present time cycle called *Avasarpini* and Mahâvîra is the 24th *Tirthankara* of this time-cycle.

Mahâvîra's Teachings

We should take note of the contribution of Mahâvîra in the sphere of religion and philosophy. In his times, there were many leaders of different religious sects and most of them did not believe in the *Kriyavada* i.e. they did not hold that the next birth of the soul is determined by its actions in previous births Some of them were preaching the theory that there is no soul at all. And some of them were not accepting the distinction between good and bad acts. Again some were of the opinion that nothing happens of the soul even if you try to cut it with the sword. Some were propounding that one should not bother about one's liberation. Soul is destined to be liberated; so one should wait for that destined time when one is surely to attain liberation. Some were preaching that worldly enjoyment is the only end; they were asking all not to bother about the next world Some were propagating that the highest aim is the attainment of heaven and not the liberation from worldly bondage; for the attainment of heaven one should lead a religious life. And by religious life they meant performance of sacrifices which involved killing of animals; the sacrifices were meant for pleasing the gods.

As a protest against this ideal of Religion there came into existence institutions of *Parivrajakas* and monks who having left their family and home were wandering in the search of soul. But they had no knowledge of the various types of living beings. So through ignorance they were killing living beings. There was hierarchy in the society in which only the Brahmins had the right to be a priest or a preacher. Only a Brahmin was authorized to perform the sacrifices on behalf of others. So without his medium the gods could not be approached directly by others. Women had no right to study the sacred lore. Only Sanskrit language was to be used for praying to the gods. Downtroden *sudras* had no honourable place in the society. If we take into account this social background of Mahâvîra's times we can well understand his

reactions to the time, his preachings, and his contribution to Religion and Philosophy.

As a result of hard ascetic life of so many years Vardhamana attained the sole aim of his life, viz. the non-attachment to the worldly things and hence became the omniscient one seeing the heart of everything, external as well as internal. He found himself capable of preaching what he had realized in his deep meditations. He organized the religious order of his own and became a *Tirthankara* of repute amongst so many *Tirthankaras* of his times. Non-Jaina *Tirthankaras* like Makkhali Gosala, Ajitakesakambala, Purana Kassapa Sanjaya and others were contemporary of Mahâvîra. Most of them were indulging in *Akriyavada* i.e. rejecting the theory of Karma.

Mahâvîra saw in this *Akriyavada* the root cause of worldly sins. So, his first sermon was directed against this theory. This sermon established on firm ground the theory of Kriyavada presupposes the belief in one's being born in this or that class of living beings according to the acts one has performed in this or previous births. Moreover, Mahâvîra realized that attachment and aversion are the root-causes of our actions *(Kama)*. He realised that unless the internal greed and desire to possess are removed from the minds of the people neither spiritual nor worldly progress is possible. He realised that people were after worldly wealth but were not ready to have the spiritual treasure. He also realised the violent attitude of man was due to this desire to possess the property. So, in order to uproot this violence from man, the only way was to destroy the desire to possess.

Makkhali Gosala was preaching fatalism. So in his philosophy there was no place for the freedom of will. Everything happens in this external world on in the spiritual field according to the predestined design. Nothing can be changed by the effort of the soul. But against this Fatalism, *Tirthankara Mahâvîra* propounded that the soul is the master of its fate. It is the architect of its own future life, and so it can change it according to its own will and *karma* if it so desires. Thus he made man the master of his own life, present as well as future. He explained that there is no master other than one's own self. So it was necessary to discipline the self in such a way that it can control and conquer the internal enemies, viz., passions and at last free itself from them.

When the self achieves this state it is regarded as Liberated or the master of itself.

The Vedic way of life aimed at pleasing the gods by sacrifices which involved killing of the animals. Vedic people saught worldly benefits by appeasing gods. And between gods and common men there was a class of the priests who were masters of the rituals which were necessary for the proper performance of the sacrifices. *Tirthankara Mahâvîra* opposed the system of sacrifices and showed the futility of worldly possessions. He preached that if a man is self-restrained and non-violent even the gods bow down before him. He taught the internal sacrifice as a means to liberation.

The priests were insisting on the proper pronunciation of the Sanskrit language which was sacred to them But Mahâvîra rejected this presumption and preached his sermon in Ardhamagadhı, the language of the people of Magadha. And thus the religious teachings were made available to all classes of people. We know from the Vedic Dharma-sutras that women and *sudras* were not allowed to learn the Vedic scriptures. But Mahâvîra's teachings were for all. As a result of this, even the socalled *candala,* considered to be the lowest in the society, was able to convince the Brahmin priests the futility of the bloody sacrifices and Jayanti and other women were able to discuss so many religious and philosophical questions with Mahâvîra himself. Mahâvîra was the first in history to preach the equality of all souls Hence he pronounced that none should kill or harass any living being for self-interest. Upanisads taught the importance of knowledge but Mahâvîra took a step further and said that the essence of the true knowldege is non-violence *(Ahimsa).* And he explained again and again that violence results from the desire to possess. To the Ksatriya class he advised to conquer themselves instead of conquering others. If one is self-restrained, there will be no need to conquer others. The modern world which is ready for self-destruction through atom-bomb invented and used by the greedy men requires such message which was given 2500 years back by Mahâvîra. And for the traders class he had a message to limit their possessions in such a way that in the last phase of their life they may be able to renounce the householder's life and to become ascetics having nothing which could be regarded as their possession or property.

During the times of Parsva there were four vows—not to kill, not to tell a lie, not to steal, not to possess. But Mahâvîra added to these the celibacy and thus he preached the five vows which are essencial for the religious life. As an ascetic was supposed to possess nothing he was to beg for his food-requirements. As he had no house of his own he stayed under the tree or on the cremation ground or in the deserted house. He did not stay at one place but he travelled through the country preaching the message of non-possession and non-violence etc. While travelling he did not use any kind of vehicle.

In philosophy he emphasised on the *Vibhajjavada* i.e. method of explaining a problem by analyzing it. By doing so he avoided the absolutistic views, such as absolute permanence or impermanence, absolute identity or difference, absolute unity or plurality. For explaining any point he taught the theory of Nayas—i.e to look at a thing from various viewpoints or aspects. He grouped all those aspects in various ways—One oft-repeated four-fold group is as follows .

(1) *Dray ua* (Substantial viewpoint),

(2) *Ksetra* (Spatial viewpoint),

(3) *Kola* (Temporal viewpoint),

(4) *Bhauo* (Modal viewpoint).

Another two-old group is—*Dravyarthika-naya* (Substance view) *andparyayarthika-naya* (modal view). And with this theory of non-absolutism he was able to synthetise the various conflicting views prevalent in those days. Materialists were insisting that the body and soul are one and others were of the opinion that soul is quite defferent from the body. Mahâvîra agreed that as far as the worldly soul is concerned it is identical with the body, but the liberated one is quite different from body. There were some who were insisting that everything is permanent, while others said that nothing is permanent. But Mahâvîra explained that if one takes into account the substance of a thing, for him it is permanent but if one concentrates on the various changing phases or modes of the thing for him the thing is impermanent. In this way the theory of non-absolutism or synthesis of the conflicting views was developed for the first time in philosophical field by Mahâvîra.

There were many theories regarding the creation of the universe But Mahâvîra taught that the universe is not created by

any one, it is without beginning and end. So there is no god who can be regarded as the creator of this world.

If someone is inclined to worship it is better if he worships that soul which is non-attached and hence perfect. By doing so he will be able to attain that ideal state. Thus his worship of the perfect soul will not be for gaining some worldly power or possession. As the perfect soul in non-attached he is not supposed to hear our prayers and grant us our desired things. It is we who are responsible for our well-being or otherwise. So it is better to depend upon one's own self than upon anybody else for one's spiritual uplift. Thus Mahâvîra made us realise that we all are equal and we can become God through proper spiritual discipline. This is the eternal massage of Mahâvîra.

At the age of 72 after preaching Dhamma for thirty years Mahâvîra attained Nirvana or liberation, left this world and became *Siddha* at Pava on half of Kartika (fifteenth night of the black half)

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5

PHILOSOPHY OF LORD MAHÂVÎRA

—B.M. Barua

The time is now past when we should give a detailed account of the life of Mahâvîra. But a few salient facts regarding it will be deemed necessary for an introduction to our discussion of his philosophy.

A short account of Mahâvîra's life : his names and birthplace

To begin with, Mahâvîra—the Great Hero—was not the personal name of the thinker. He was better known to his contemporaries as Nigantha Nata-putta—Nigantha of the Nata or Naya clan. He is sometimes alluded to as Vardhamana and Vesalie (Vaisaliya)[1] the latter being evidently a local name which signifies that Vaisali was his birthplace. As we noticed, the government of Vaisali was a confederation of eight small clans, powers or states collectively known by the name of the Vajjis. Dr. Hoernle describes it as "an oligarchic republic," the government of which "was vested in a senate, composed of the heads of the resident Ksatriya clans, and presided over by an officer who had the title of King and was assisted by a viceroy and a commander- in-chief."[2] Presumably the Natas, Nayas or Jnatris were one of these eight clans. It is important to record that Buddha, too, came of a similar republican clan, the Sakyas of Kapilavastu, as in the light of this fact we can easily trace the source from which both Mahâvîra and Buddha derived their democratic tendencies.

His parentage: the source of his anti-Brahmanical feelings

The Jaina tradition places the birth of Mahâvîra in the year 599 B.C. His father, Siddhartha, was an influential member of the well-known Nata clan, who married the daughter of the then king of Vaisali. She was a Ksatriya lady, Trisala by name. Obviously then the family in which he was born was anything but 'beggarly or Brahmanical."[3] Even the whole of Vaisali, his birthplace, was removed from the

centres of Brahmanical influence. This latter fact may well explain in the case of Mahâvîra, as also in the case of Buddha, why his attitude towards Brahmanic religion was not quite friendly

Marriage

According to a Svetambara tradition, Mahâvîra, no less than Buddha, fully entered into the experience of the world in that he married Yasoda, a ksatriya lady, and thus experienced what 'striveda or 'amorous enjoyment'[4] is. A daughter was born to them, Anojja or Priyadarsana by name. She was married to Jamali, a ksatriya 'who, after becoming one of Mahâvîra's followers and fellow-workers, ended by opposing him.'

Renunciation Parsvanatha and Mahâvîra

All the Jaina authorities agree in relating that when Mahâvîra was about thirty years old, he withdrew himself from the world. There are good reasons to believe that he joined at first, and remained for a year with, the religious order founded by Parsvanatha, who is said to have lived some two hundred and fifty years before Mahâvîra. The members of this ancient order used to cover their nakedness by wearing clothes, and were noted for their fourfold vow (caujjama).[5]

Gosala and Mahâvîra

We learn from the Kalpa-sutra that Mahâvîra was a mere learner during the first twelve years of his monkhood, and that in the second year he became a naked monk. In the fifteenth chapter of the Bhagavatisutra we are told that in the second year Mahâvîra received Gosala Mankhali-putta as a disciple at Nalanda. They lived in concord for six years, after which they separated on account of a doctrinal difference. After this separation they never met in sixteen years but once in Savatthi. Gosala predeceased Mahâvîra by some sixteen years, and it follows from the account in the Kalpa-sutra that he was recognised as a teacher at least two years before the latter. Another discrepancy between the accounts of the Bhagvatî and the Kalpa-sutra is pointed out by Dr. Hoernle as follows . "According to the former, Mahâvîra spent six years in Paniyabhumi (in the company of Gosala), while the latter gives him only one year in that place, but six years in Mithila."[6]

The inference from these two somewhat contradictory

accounts seems to be this—that in the second year of his monkhood, Mahâvîra left the religious order of Parsvanatha, and joined the school of Gosala And when six years afterwards the difference of opinion led Mahâvîra to leave that school, he founded a new school of his own and organised a religious order mainly after the model of that of Parsvanatha. The only innovation which he made was the introduction of the vow of chastity in addition to the fourfold vow of Parsvanatha, and that was perhaps suggested by the moral corruption of the naked ascetics. However, the fact that he retained all the vows of the latter induced his old friends, the followers of Parsvanatha, again to meet him, nay, to accept him as their teacher. But although the two orders were thus amalgamated, and Mahâvîra was recognised as the common spiritual father and leader, the followers of Parsvanatha could not but be shocked at the sight of nudity. This furnished a psychological cause of difference, which led at last immediately after the teacher's death to, a dissention among his disciples ' The after effect of it was of course the appearance of two rival sects, the Digambara or sky-clad and the Svetambara or white-clad. This schism may accordingly be viewed in a sense as a 'reversion' to the original separation between the two orders, referred to above.

Mahâvîra died in 527 B.C. at Pava, after a successful career of thirty-five years as a teacher. Among his disciples, Gautama Indrabhuti was the 'earliest and greatest ' He survived his master for twelve years. Sudharman is another great disciple who survived Mahâvîra.

Among other notable facts we have to 'record, first, that the main centres of Mahâvîra's activity were Rajagriha, Campa, Vaisali and Pava, secondly, that Prince Abhaya, the son of Bimbisara, was the chief patron of his order; and thirdly, that from the beginning the lay supporters of his order were merchants and rich bankers.

HIS PHILOSOPHY

Sources of information

I. In dealing with Mahâvîra's philosophy it is necessary first to discriminate the sources of information which broadly fall under two heads; the direct and the collateral. The former comprise documents preserved to us by the Jains themselves; the latter

represent fragments procurable from the Buddhist records.[8] Of the Jaina authorities, some are older or more authentic than others. By older authorities we mean of course the twelve Angas, and by later authorities the twelve Upangas and other works. In pursuing our present investigation, nothing perhaps would be wiser and safer than to draw our information chiefly from the twelve Angas, the last of which, the Dristivada, containing fourteen discourses or sections (purvas) has been lost.

The loss is great, because, as its name implies, this particular text, perhaps more than any other, contained a systematic criticism of pre-Jains philosophies. And yet we have reason to believe that the remaining eleven Angas, which still survive together with the Upangas and other extra-canonical works, cannot fail to give us a fairly definite idea of the content of the Anga now lost.

The existing Angas do not seem to have been put together at one time. Their growth was gradual. None the less, the date of composition of the main bulk of Jaina canonical literature must be placed between the life-time of Mahâvîra on one side, and the reign of Chandragupta Maurya (4th century B.C.) on the other. For, according to a well-founded tradition, the Jaina canon was fixed for the first time at the council held at Patna under the auspices of Sthulabhadra, who was prime minister to the ninth or last Nanda king. Cn the other hand, it will be wrong to suppose that Jaina literature sprang up suddenly, without a causal connexion with earlier processes, dating from the life-time of Mahâvîra onward.

We also have reason to suspect that the Angas, as we now have them, underwent considerable changes, here and there, at later redactions, or in the course of being handed down orally. The second Anga—the Sutra-Kritanga for instance, which is supposed to have been composed originally in Ardha-Magadhi, has in its present form a section'[1] containing many Sanskrit words Similarly, although the Samavayanga is generally enumerated as the fourth in the list of Angas, even a superficial acquaintance with the text will reveal that, a synthesis or summary as it is of all the Angas, it is really not the fourth but the very last Anga.

In view of such uncertainty of chronology, it would certainly be a mistake to accept the evidence of any particular text. The best we can do under the circumstances is first to conceive the

historical data upon the collective evidence of, the Angas now available, and then to test them further by the collateral evidence of the Buddhist literature, as well as to verify them in the light of later development of the Jaina doctrine. The task is not so difficult as may appear at first sight, considering that the existing Jaina texts, in common with those of the Buddhists, abound in stock or parallel passages. Even then in order to achieve this critico-philological task, the historian will have to discriminate the passages ascribed to his disciples from those ascribed to Mahâvîra himself. Let this suffice for an introduction.

Kiriyam or Kriyavada was the original name of what is now known as Jainism

II. The doctrine to which modern usage freely applies the name Jainism was designated by its author as Kiriyam or Kriyavada. Its upholders, the Kriyavadins, who are now called Jains, were then generally known as Niganthas. The designation Arhatas for the Jains is of Brahmans.

Significance of the name Nigantha in which sense Parsva may be called a pre-cursor of Mahâvîra

Mahâvîra himself was best known to his contemporaries as a Nigantha or Nirgrantha,—the unfettered one,—he who is free from all worldly bonds or mundane desires. The name has been applied to the religious order of Parsva whom the Jains idolise as the last Tirthankara (school-maker) but one. Here a question is apt to arise if we are really justified in regarding Parsva as a precursor or philosophic predecessor of Mahâvîra. Evidently we are not. There is not, as yet, a single proof that he was in any sense a philosopher. A predecessor Parsva nevertheless was, but that in quite another sense. He was an ascetic of the ancient hermit type, who, like the king Nimi of Mithila, Aristanemi, and other common predecessors (Jinas, Bodhisattvas) of Mahâvîra and Buddha, strongly favoured the life of renunciation. It appears that Mahâvîra, on leaving home life, joined a religious body who followed the rule of Parsva. The whole clan of Natas[9] or at any rate Mahâvîra's parents[10] were among the lay supporters of this body of ascetics. If so, we can easily imagine how Mahâvîra's attention was naturally turned to Parsva's order.[11]

The original Nigantha order

Prof. Jacobi has thrown light on the exact relationship between Parsva and Mahâvîra as teachers.[12] He is the first to discover that there were at first two separate Nigantha orders, having nothing in common save the 'four vows' or 'four restraints,' and to assume that this original diversity between the two orders 'ripened into division, and in the end brought about the great schism.'

Parsva's doctrine

He has again clearly perceived that a doctrine attributed to Mahâvîra in the Buddhist Samannaphala sutta 'properly belonged to his predecessor Parsva,' of course, in so far as the mere expression *catuyamasamvara* is concerned. The doctrine is that, according to Mahâvîra, the way to self-possession, self command, and imperturbability consists of 'a four-fold self-restraint' such as restraint in regard to all water, restraint as regards all evil, and restraints by way of the purification of sin and feeling a sense of ease on that account.[13] Buddhaghosa interprets the first restraint as meaning that Nigantha Nata-putta did not use cold water, believing that it to be possessed of life (satta-sanni)[14] and remarks that although founded upon an erroneous view of life, the doctrine of four restraints was in some measure favourable to moral discipline.

Modern interpretation of the term catuyama samvara

Prof. Rhys Davids seems to have misunderstood Prof. Jacobi when he says that in the opinion of the latter "the four restraints are intended to represent the four vows kept by the followers of Parsva." Prof. Jacobi nowhere maintains that the four restraints, as enumerated in the Samannaphala-sutta and explained by Buddhaghosa, correspond to the four vows as enumerated in the Jaina texts, notably the Sutra-Kritanga.[15] On the other hand, he shows that the term *Catuyama-samvara,* employed in the Buddhist dialogue, is but the Pali equivalent of the Prakrit *Caujjama,* a well-known Jaina term denoting the four vows, which, according to the testimony of two followers of Parsva, Kesi and Udaka, were held binding upon their fraternity.[16] We are thus convinced with Prof. Jacobi that the enumeration of four restraints in the Samannaphala-sutta is wrong, and that the doctrine attributed to

Mahâvîra in the same sutta is neither an accurate representation of his opinion, nor that of the view of his predecessor, though at the same time it contains nothing alien from either. For even apart from the convincing proofs adduced from the Jaina authorities, we learn from a sutta in the Majjhima-Nikaya[17] that in Mahâvîra' s view the established path to the realm of highest bliss lies through abstinence from killing, abstinence from theft, from adultery, from lying, and such austere practices (tapoguna) as nudity, penance, confession, and the rest.[18] That these five modes of self-restraint correspond to the five great vows [19] (Panca mahavvaya) of Mahâvîra is beyond question. And if so, we may conclude on the authority of both Jaina and Buddhist texts that the first four of these precepts were originally laid down by Parsva, while the fifth was added later by Mahâvîra himself.

Contrast between Parsva and Mahâvîra: the former was a mere religious teacher, the latter a religious philosopher

We can now see the contrast between the two time-honoured Jaina teachers, Parsva and Mahâvîra, or where we can attempt to give a definite answer to the question whether the former might be regarded as a philosophic predecessor of the latter. The scanty account we now have of Parsva clearly shows that he was a man of practical nature, remarkable for his organising genius. The religious order founded by him enjoyed the reputation of a high and rigid standard of conduct, verging upon the Stoic or ascetic. He made four moral precepts binding upon his followers, precepts which were later enforced by Mahâvîra and Buddha among their followers. We shall, however, not judge Parsva aright if we suppose that his rules were confined to these four precepts Conceivably, they embraced many other practical rules laid down for guidance of the fraternity and laity. We might even go further and maintain that all the fundamental rules of the Nigantha community were due to Parsva and his followers. But this set of rules, taken by themselves, constituted just another system of austere moral discipline (vinaya-vada or silabbata) which Mahâvîra and Buddha deprecated with one voice. That is to say, Parsva's rules of conduct, however good they were, needed a philosophic justification in order that they might not appear in any sense arbitrary, or be confounded with the conventions of society.

The Uttaradhayana sutra furnishes a dialogue shedding abundant light on this obscure point. The interlocutors are the two leading representatives of the Nigantha orders of the time. Kesi, who was a follower of Parsva's rule, asks Gautama, who was one of the chief disciples of Mahâvîra: "When the four precepts promulgated by the great sage Parsva are held equally binding upon our two orders, what is the cause of difference between us?" The latter replies, "Wisdom recognises the truth of the law and the ascertainment of true things. The first saints were simple but slow of understanding, the last saints prevaricating and slow of understanding, those between the two simple and wise; hence there are two forms of the Law. The first could only with difficulty understand the precepts of the Law, and the last could only with difficulty observe them, but those between them easily understood and observed them."[20] Here the purport of Gautama's reply is that Parsva's was a mere religious order, while Mahâvîra's was not only a religious order, but also a distinct school of thought.

Mahâvîra's philosophic predecessor was Gosala

III. If neither Parsva nor any one among his followers were the philosophic predecessor of Mahâvîra, who then was there in India who might be honoured with that name? The reply must go against the Jaina tradition which represents Gosala as a disciple of Mahâvîra. We have sought to show that Gosala was the one among his many predecessors or elder contemporaries with whom he was most intimately associated for a number of years.

Three questions relating to the ecclesiastical History of the Jainas and their answers

In connection with the ecclesiastical history of the Jainas these are the three important questions: How was it that there were originally two Nigantha orders instead of one ? When were the two amalgamated into one, to be separated again after Mahâvîra's death? What benefit did the followers of Parsva derive from such an amalgamation?

We may attempt to answer these questions by assuming that Mahâvîra, after undergoing Parsva's discipline for a year joined the Ajivikas, who, as we saw, cultivated a high sense of dignity and independence. This naturally brought him into close contact

with Gosala whose biological speculations created a sensation in the country. There is evidence enough that his naturalistic researches were soon followed by others upon social and moral problems of varied description. In religious circles the burning questions of the day were : Is there any moral justification for killing living beings? Can we, on the other hand, literally avoid, while we live, the act of killing? And what is the proper way of dealing with those fellow beings who sin against society and morals?

Although the religious bodies did not all actually keep to a vegetarian diet, it was recognised universally that every object of nature should be handled gently and treated with the utmost tenderness. As Buddha expressed it, "Living beings are all desirous of happiness," "all are afraid of the rod, all fear death. Thus, comparing oneself with others, one should cease from the act of hurting or killing."

In order to avoid killing, some of the hermits used to subsist upon the flesh of animals which had died. There were a few others, the Hatthi Tapasas,[21] for instance, who with a view to lessening the slaughter of living beings, killed for food each year one elephant instead of destroying many lives daily and hourly.

It is from Gosala that Mahâvîra first learnt to think philosophically as it was afterwards mainly in opposing this teacher's deterministic theory that he was led gradually to the discovery of nine categories (nava tattva). The opposition led to the severance of the tie that bound them for a period of six years. We do not know by what name Mahâvîra was known during the time when he associated himself with the Ajivikas or Maskarins. Subsequently he assumed his old epithet Nigantha, though he did not actually go back to Parsva's order. The epithet proved very useful to him owing to the popularity which the Niganthas of the old order had so long enjoyed.

When in course of time Mahâvîra succeeded in founding a new Nigantha order and in organising it partly after the model of the Ajivikas and partly after that of Parsva's followers, some sort of distinction between the two orders became inevitable. It is implied in the dialogue between Udaka and Gautama[22] that the followers of Parsva were known as Nigantha Kumara-puttas, while Mahâvîras's disciples were known as Nigantha Nata-puttas.[23] Thus we can see how two rival orders arose.

Whilst the intellectual superiority of the new order was throwing the old order into the shade, the adherents of the latter were compelled to think of some way of maintaining their existence and prestige. Obviously the best means was not rivalry, but reconciliation. The dialogue between Kesi and Gautama in the Uttaradhyayana sutra shows that there was a time when Parsva's followers were contemplating an amalgamation of the two orders. Kesi was perhaps the Nigantha of the old order who is designated by Buddha as Digha-tapassi. If so, the Digha-tapassi-sutta belongs to a time when the two orders were actually amalgamated into one school of philosophy. The Pasadika and Samagama suttas again take us to a time when, soon after Mahâvîra's death, his disciples were divided into two contending parties However, the benefit which Parsva's followers derived from the amalgamation was the philosophy of the new school

Definition of Kiriyam

IV The Kiriyam of Mahâvîra, in common with the vibhajja-vada of the Buddha, denotes a doctrine which is diametrically opposed to Akiriyam, and also sharply distinguishable from Annanam or Vicikiccha and Vinayam or Silabbatam. In a passage the Sutra-Kritanga[24] we read that the upholders of this doctrine gaining a true view of the world, maintain that misery is caused by oneself, and not by others—time, providence, fate, chance or soul (sayamkadam nannakadam ca dukkham). Liberation is obtainable by knowledge and good conduct (vijja- caranam pamokkham Thus they teach a path which is conducive to man's moral and intellectual progress. They declare the world of generation to be eternal (sasaya), because beings live in it for ever and ever, and because sinners are subject to repeated births and deaths.

Again, while recognising the inflexibility of the law of action, the Kriyavadins maintain that fools are unable to stop the course of their evil actions by actions which are equally evil. The wise saints can arrest the course of evil only by abstaining from all wrong-doing.[25] For they believe that those who have overcome greed (lobha) and are contented, cannot commit sin; they are indeed wise and happy.

Averse to slaughter of life, they neither kill nor incite others to kill. Keeping always the senses under control, these pious men

become heroes, armed with the weapon of knowledge. A Kriyavadin regards all beings, large and small, and the whole world as like to himself. He comprehends the immensity of the universe, and thus awakened he guards himself among the careless or unguarded.

He who knows himself and the world, who knows the nature of man's future existences and immortality, who knows what is eternal and what is not, and so forth, alone is entitled to expound the Kriyavada, since he is unattached to the pleasures of the senses, free from desires as to life and death, and self-controlled.

It is not easy to elicit from this verbose and obscure passage any clear-cut definition of Kiriyam. However, in attempting a definition of this significant term we shall do well first to consider the light in which Buddha viewed the doctrine of his predecessor

V. THE PSYCHO-ETHICAL ASPECT OF KIRIYAM

Gosala, Mahâvîra and Buddha

Buddha, in agreement with Mahâvîra and contrary to the deterministic theory of Gosala, expounded the doctrine of Karma, dynamism, or the moral effect of manly strength It was again following his predecessor that Buddha judged Gosala's to be the worst of all doctrines, subversive of the ground for all moral distinctions, responsibilities and freedom.[26]

Besides this hostile attitude towards Gosala's fatalistic doctrine, Mahâvîra and Buddha had many points in common. They were, for instance, both nobles by birth, and came of two republican clans. They classified the philosophers of their time as unmoral metaphysicians, ignorant eel-wriggling sceptics and selfish pleasure-seeking moralists. They pursued neither a dogmatic nor a sceptical method of investigation And yet Buddha often appears to think that his doctrine of causal genesis (paticca-samuppada) was in some way antagonistic to Mahâvîra's dynamistic philosophy or doctrine of free-will activity.

Buddha's interpretation and criticism of Mahâvîra's doctrine

Buddha understood that Mahâvîra, in opposition to current beliefs that our happiness and misery are caused by others— determined wholly and solely by external factors and conditions—

formulated a new theory, namely, that they are caused by the individual agent of our free-will. That our weal and ill are conditioned solely by or dependent upon external causes is one extreme, and by opposing to this a new individualistic theory, Mahâvîra ran to the other extreme, neither of which can a man of true insight reasonably accept.[27]

Buddha is right in ascribing to Mahâvîra the individualist position above-mentioned. His expression in the original is practically identical with the Jaina affirmation in the Sutra- Kritanga.[28] It must be noted here that this particular Jaina text contains several disconnected passages where, according to the testimony of Sudharman, Mahâvîra, like his successor Buddha, throws into clear relief the contrast between existing philosophical notions and his own theory And important as they are, these passages can be rendered intelligible only when we consider them in reference to those individual theorisers to whom they actually apply

Mahâvîra's criticism of pre-Jaina and contemporary philosophers from the standpoint of his ethics

First, with regard to ancient Vedic thinkers, Mahâvîra said. "Some of the seers thought that the world has been created and is governed by the gods; others by Brahma. Some of them have ascribed to the hand of Isvara, the mundane Lord, the creation of this universe of beings and things, with its manifold vicissitudes; in the opinion of others, this phenomenal world is but the outcome or gradual manifestation of primitive undifferentiated matter (pahana = pradhana). Some maintain that the world emanates from a self-existent being, its origin is spontaneous and it appears to be non-eternal and unreal because of the illusion (maya) thrown over man's mind by Death (Mara); according to the view of others, the world is produced from a primeval germ,— the original solar body.

I do not, however, see how these cosmological speculations can afford a rational, clear and distinct theory of misery or its origin and cessation.[29]

Secondly, as to Post-Vedic thinkers (e g , Yajnavalkya and Uddalaka), we are told: "Some of the philosophers postulate these five gross elements—earth, water, fire, air and ether—as the five roots of things It is from them that another—the intelligent

principle or soul—arises, inasmuch as on the dissolution of the body living beings cease to exist. However, as the earth, though it is but one mass, presents manifold forms so the intelligent principle appears under various forms or manifests itself in varying degrees of development.

Such is the pantheistic view of some teachers, which, verging as it does upon materialism, fails to explain how and why an individual wrong-doer should suffer pain due to his iniquities."[30]

And lastly, among his elder contemporaries, Purana Kassapa was evidently the first object of Mahâvîra's attack: "There is a class of philosophers who maintain that when a man acts or causes others to act, it is not his soul which acts or causes to act. But how can those who hold such an opinion account for the moral distinctions as known in our daily experience?"[31]

"There is another class of philosophers (say, the Katyayanas) who regard five elements as the five permanent substrata of change. To these they also add soul as the sixth substance. What is, is imperishable,—eternally existent; nothing comes out of nothing. On these grounds they who make a hard and fast distinction between mind and body, view life and death as a kind of recurrent mechanical combination (samavaya) and separation of the elements of existence. The moral inference drawn from these delusive metaphysical arguments is that whether a man buys or causes to buy, kills or causes to kill, he does not thereby commit any sin."[32]

"There is a third class of philosophers (say, the Kesakambalins) who oppose to the dualist or pluralist doctrine above mentioned a theory which goes to identify the mental with the corporeal. They maintain that the real is always a living whole,—an individual who comes into existence from the union of four or five elements and passes out of existence after death. Life ends here, there is no world beyond, say they. Thus these murderers teach men to kill, slay, burn, cook, cut and destroy. Denying the hereafter and the efficacy of all social institutions founded upon beliefs in the future existence of man, the annihilationists cannot inform us whether an action is good or bad, virtuous or vicious, well-done or otherwise, whether it is in man's power to reach perfection or not, or whether there is a heaven or a hell.[33]

"The Maskarins or Fatalists are the next to be considered. They represent a class of philosophers who admit that there are infinite numbers and grades of concrete existents,—of living beings who, as individuals, experience pleasure and pain and pass by death from one state of existence to another which is better, equal or worse, but they deny that our happiness and misery, weal and ill, are caused by us individually or determined by any other cause except what they term fate or necessity (niyai). All things are pre-arranged by nature and unalterably fixed. Some beings are capable of bodily movement, others not; it depends upon certain conditions whether they are in the one state or in the other (sangai). Proceeding from these erroneous notions, they deny all exertion, struggle, power, vigour or manly strength. Those who boldly proclaim these opinions are really deluded They, too, cannot account for moral distinctions."[34]

"There are yet again a class of philosophers[35] who maintain that the soul has power to attain the highest state of purity or sinlessness, but just as distilled water may again be defiled on coming into contact with impurities, so may be the soul defiled by pleasant excitement or hate. In upholding such a view these philosophers really deny the possibility of the soul attaining an undecaying or immaterial condition (nijjara) within its living experience, and final release (moksa) after death. They betray, in other words, just their faulty notion of immortality here and hereafter."[36]

"The philosophers hitherto considered differ from one another in intellect, will, character, opinion, taste, undertakings and plans, but their views in their moral effect are the same, being actuated by the same motive, prompted by the same unmoral sentiments. We may take for instance the views of Purana Kassapa and Gosala Mankhaliputta. The former denies causation in that he denies activity on the part of soul; the latter, on the other hand, assigns fate as the cause of everything. What is the difference between the two, in so far as the moral bearings of their doctrines are concerned ? When these philosophers are judged from the ethical standpoint of a Kriyavadin, all appear in one sense or another as so many unmoral metaphysicians—(akriyavadins)."[37]

"Those who, besides unmoral metaphysicians, are in some way opposed to a Kriyavadin are the sceptics and moralists. The

former, ignorant as they are, do not themselves apprehend truth, how then can they teach it to others? To follow their lead is to be as a man who has lost his way in a strange wood and follows a guide who also does not know it. Their views are, in short, no good."[38]

"The moralists are those teachers who seek to govern society by set rules, compose treatises directing people how they should gratify their amorous passions, encourage acquisition of wealth, tolerate all superstitions and corrupt social practices, judge men by their outward conduct, behaviour and circumstances, do not recognise the rights of individuals as individuals, and so forth.[39]

The fundamental categories and maxim of Mahâvîra's ethics

"It is chiefly, then, in opposition to the views of unmoral metaphysicians and selfish moralists that a Kriyavadin recognises that there is virtue (punna), that there is vice (papa), that there are 'channels', that there is in-flux of sın (assava), that there are restraints (samvara), that there is bondage (bandha), that there is the path to freedom (nijjara), and that there is final liberation (mokkha) These are the five categories of his ethics. The standpoint from which he judges the standard of conduct is that of an individualist, his fundamental maxim is: I am the maker of my own happiness and misery, and not others."

Modification of Buddha's interpretation of his predecessor's fundamental ethical thesis, and of Mahâvîra's interpretation of pre-Jaina Philosophies

Now we must modify Buddha's interpretation of Mahâvîra's ethical, position just as we must modify Mahâvîra's interpretation of pre-Jaina philosophies. We have endeavoured to show that Mahâvîra, in direct antagonism to Purana Kassapa's doctrine of non-causation or theory of the inactivity of soul, put forword this proposition : "When I suffer, grieve, repent, grow feeble, am afflicted, or experience plain, I have caused it, and when another man suffers in a similar way, he has caused it. Pleasures and amusements are not able to help or save me. They are one thing, and I am another; they are foreign to my real being. Even the friends and relations who are more intimately connected with me cannot experience, still less take upon themselves, the pains I

actually undergo. That is to say, as an individual a man is born, as an individual he dies, as an individual again he deceases from one state of existence to be reborn into another. The 'passions, consciousness, intellect, perceptions and impressions' of a man belong to him exclusively."[40]

If we compare these expressions of Mahâvîra word for word with those of Buddha, it is hardly possible for us to detect any difference between their opinions. For Buddha, too, declared that evil is done by oneself, born of oneself, produced from oneself, affects oneself, and that while self is the lord of self, there is no other lord but self.[41] In the same vein he instructed Ananda to be zealous in his own behalf and to devote himself to his own good.[42] The question then arises, where lies the real point of difference between their views?

Difference between the views of Mahâvîra and Buddha and the correlation of Niyativada and Kriyavada

We must first examine the Buddhist fragment—the Devadaha sutta of the Majjhima—where Buddha sharply criticises the ethical position of Mahâvîra, as represented after his death by his disciples, the Niganthas.[43] This dialogue throws some light upon the signification of Mahavîra's terse expression "Fools cannot annihilate works by works; the wise can annihilate works by abstaining from works.[44]

Buddha says to the Niganthas, "Are you, friends, of this opinion, is it your view. Whatever a living individual experiences in this life, whether it be pleasant or painful or neither pleasant-nor-painful, all that is predestined by fate, due to works of a previous life Because of the exhaustion of former works through austerities, and because of the abstention from new works, (there is) arrest of the influx of sin in future. Because of that, the extinction of karma. Because of that, the extinction of pain. Because of that, the extinction of misery Thus the entire body of ill perishes?"[45]

The latter replying in the affirmative, Buddha goes on,[46] "You admit, then, that our pleasure and pain, happiness and misery, depend in part upon fate or actions of the past existence and in part upon free-will activities of the present life?"

The reply being in the affirmative, "If so, I must ask you, Do

you positively know whether you, as present individuals, had existed in the past or not ? Whether you had committed such and such sins or not ? Have you any definite idea of the *quantum* of pain already exhausted, or of the *quantum* of pain still to be exhausted, or of the *quantum* of pain which being exhausted, the entire body of ill will be exhausted ? Above all, are you acquainted with any right method of avoiding all that is evil in the negative and of performing all that is good?

The answer being, "No" "If not,then how can you maintain your premises .....I also should like to know from you my good niganthas, if you intend so to change the course of action by means of your initial effort and vigorous exertion that it should produce its result in the future instead of at present, and vice *versa?....*"

The answer being still in the negative, "If not, where then is the utility of your energetic moral efforts?"

The sceptic Buddha at last concludes by saying: ' If it be true that living beings experience pleasure and pain as predetermined by actions of their past lives, then the Niganthas must have been all great sinners formerly in that they now undergo such painful austerities. Or if it be true that living beings experience pleasure and pain according as they are created by a God, then the Niganthas must have been created by a wicked god (pâpakena Issarena). Or if living beings be happy or miserable because of the species (sangati) to which they belong, then the Niganthas must have been of a very low species ; or if because of their mentality (abhijati) then they must have been persons of the worst possible mental type, etc., etc.[47]

In accordance with Mahâvîra's view I am not, as a thinking subject, wholly and solely the maker of my moral being, but I am partly a creature of circumstances. This important point is well brought out in a passage of the Sutra-kritanga where Mahâvîra, in criticising Gosala' s doctrine, declares that "things depend partly on fate, and partly on human exertion."[48] The proposition is significant. It illustrates his antinomain theory (syad vada) that has its full play throughout Kriya-vada. It may be that in one sense, looking from one point of view, A is B. It may be that in another sense, looking from another point of view, A is not B. It may be that looking from a third point of view, A is both B and

not-B, and so forth. In other words, the Dynamism of Mahâvîra leaves room enough for determinidsm, or the hypothesis of time, providence, nature, chance.

VI. THE BIOLOGICAL AND PSYCHOLOGICAL ASPECTS OF KIRIYAM

"There are things which are determined, and there are things which are not determined (niyayaniyayam samtam)."[49] Following the commentators Prof. Jacobi translates it—"Things depend partly on fate, and partly on human exertion." But keeping to the actual words of the commentators, we must interpret the dictum as meaning that "our happiness and misery are wrought partly by fate, soul, time, God or nature, and can be regulated partly by our personality or manly strength."[50] This shows that in the view of Mahâvîra, as later in the view of Kanada, we are in some respects bound and in some respects free. Here Mahâvîra appears to be in sharp antagonism with Gosala.

The category of Jîva

But the supposed antagonism between the two thinkers may easily break down the moment the historian can prove that it rests upon a difference of standpoints. This brings us to Mahâvîra's important category of *Jiva*, a term which we take to denote the biological and psychological aspects of Kiriyam.

Gosala also taught that all living beings experience pleasure and pain, each individually. But Mahâvîra differed from Gosala in teaching that the sole determining factor of our entire existence is not fate or anything of the kind but the individual agent of our free will. A dialogue in the Uvasaga Dasao[51] embodies Mahâvîra's moral contention raised against Gosala's fatalism or denial of free-will activities.

Mahâvîra asks Saddaluputta, a lay adherent of Gosala, who was a rich potter, "How is this pot made ? Is it made by dint of exertion and manly strength or without them ?" The latter replies: "It is made without them, because, according to our master's view, there is no such thing as exertion or manly strength, everything being unalterably fixed." "Supposing, Saddaluputta, some one of your men should behave in an improper manner, how would you deal with him?" "I would

punish him as severely as I could or should." Thereupon Mahâvîra retorts: "But what moral reason have you for doing so, when, as you say, there is no such thing as exertion or manly strength, but all things are unalterably fixed ? According to your belief, the man behaved in such a manner because he could not help it, ruled as he was by an overpowering fate."

Gosala's Determinism did not exclude the notion of freedom of the will, nor did Mahâvîra's dynamism altogether set aside the rule of fate

It is difficult even to imagine that Gosala really intended to bring arts such as pot-making within the operations of the laws of fate. It is likewise difficult to think that he actually meant to deny all moral distinctions, responsibilities and freedom as enunciated by Mahâvîra himself, on a close examination of his doctrine as a whole, we can soon discover that his determinism did not exclude Mahâvîra's notion of freedom of the will, just as, on the other hand, Mahâvîra's Dynamistic philosophy did not altogether set aside Gosala's rule of fate. They are complementary, one being imperfect and unintelligible without the other. We conceive nevertheless that in attempting to banish the possibilities of chance from the world of fact, and of belief and reason, Gosala carried his determinism rather too far, and that in consequence he confused or at least did not keep quite distinct the two standpoints—the biological and psychological, or the physical and ethical. Accordingly the task which Gosala had left for his immediate successor was to draw a sharp distinction between these standpoints by employing the sober method of analysis of the laws of action (Karma) and their effects in the world of experience.

Gosala, Mahâvîra and Buddha : transition from a biological to a psychological, or from a physical to an ethical standpoint

The problem was discussed by Buddha also. The three teachers handled it differently and found a different solution. Gosala set himself to show how we, as living individuals and in common with the rest of sentient existence, are acted upon by various natural causes and manifold external conditions. The main

object of Mahâvîra was to determine how we, as living individuals and thinking subjects, are both acted upon and capable of acting of our own accord. Buddha sought to show how we, as rational beings, can act according to the laws or principles of reason itself That is to say, the main standpoint of Gosala was biological or objective, that of Mahâvîra both objective and subjective, and that of Buddha psychological or subjective.

Three fold division of actions into deed, word and thought

The following argument will perhaps give some support to these general observations. As we know, Gosala, Mahâvîra and Buddha, in common with the Moralists, followed a threefold division of actions into Deed, Word and Thought, or into Thought, Word and Deed. The same threefold division is to be found in the existing Zend-Avesta, but there is as yet no proof that anyone of them borrowed it from the ancient Persians. There is, on the other hand, sufficient evidence to prove that Gosala laid stress mainly upon Deed and Word, Thought being to him a mere half action (upaddhakamma)[52], that Mahâvîra laid almost equal stress upon the three—Deed, Word and Thought, while the whole emphasis was laid by Buddha upon thought (manokamma),[53] his very definition of action being volition (cetana vadami Kammam) [54]

Mahâvîra laid almost equal stress upon Deed, Word and Thought. This point is so important that if we loose sight of it we are apt to ignore half the significance of Kiriyam and the whole of the significance of Mahâvîra's psychology and ethics. In order to establish it, we may separately examine two lines of evidence, the Jaina and the Buddhist. In the first place, the Jaina Sutra- Kritanga preserves a dialogue where Adda, a disciple of Mahâvîra, discusses a view put into the mouth of the Buddhists : "If a savage thrusts a spit through the side of a granary, mistaking it for a man, or through a gourd, mistake it for a baby, and roasts it, he will be guilty of murder." "If a savage puts a man on a spit and roasts him, mistaking him for a fragment of the granary; or a baby, mistaking him for a gourd, he will not be guilty of murder." "If anybody thrusts a spit through a man or a baby, mistaking him for a fragment of the granary, puts him on the fire and roasts him, that will be a meal fit for Buddhas to breakfast upon." Adda, then, turns upon the Buddhists with this powerful argument . "Well-controlled men

cannot accept your denial of guilt incurred by (unintentional) doing harm to living beings....It is impossible to mistake a fragement of the granary for a man; only an unworthy man can say it. How can the idea of a man be produced by a fragement of the granary? Even to utter this is an untruth... ..They kill a fattened sheep, and prepare food for the sake of a particular person ; they season the meat with salt and oil, and dress it with pepper. You are irreligious, unworthy men, devoted to foolish pleasures, who say that partaking heartily of this meat you are not soiled by sin.... . In compassion to all beings, the seers, the Jnatiputras, avoid what is sinful; afraid of it, they abstain from food specially prepared for them."[55]

The same text contains a few other passages in which the Kriyavadin view is contrasted apparently with the Buddhist view of delicts and crimes. We learn from one of them that for a Kriyavadin "He who intends to kill a living being, but does not do it by an act of his body, and who unknowingly kills one, both are affected by that act through a slight contact with it only, but the demerit in their case is not fully developed."[56]

And in the second place, the Buddhist Upali-sutta records that of the three measures of sin and crime, the bodily (Kayadanda) had greater weight with Mahâvîra than either the vocal or the mental, while that which weighed heaviest for Buddha was the mental. "Even in his coming and going a Nigantha is apt to cause the slaughter of many animalcules. What does Nigantha Nataputta consider to be the moral consequence of such an act ?" When this question was pressed home by Buddha to Upali, then a lay disciple of Mahâvîra, the latter replied : "Our master does not attach the notion of any great sin to an unintentional (unavoidable) act, but only to an act which is intentional." "Then you see, Upali, the main determining factor of an act is the volition, motive or intention (cetana)."[57]

The most important of Buddhist documents to consider as to the doctrine of Kiriyam is the Maha-Saccaka-sutta in which the practice of the Ajivikas has been contrasted with that of the Buddhists as follows: "Whereas the former devote themselves to culture of the body, neglecting culture of the mind, the latter devote themselves to culture of the mind, neglecting culture of the body." Saccaka clearly implies that the followers of Mahâvîra cultivate equally both the modes of self-training on the ground that which

affects the body, affects the mind, and *vice versa* (kayanvayam cittam hoti, cittanvayo kayo hoti)."[58]

We can easily understand from this that the theory of interaction of mind and body was the physio-psychological ground by which Mahâvîra sought to justify austerities in religious practice, bodily restraints in daily life, and corporeal punishment in criminal justice.

There is physical determinism: Soul is in its nature absolutely pure

The main question remains yet to be answered. What are the things which depend on fate, necessity, time, providence, nature and the like? Which are determined by natural causes and general conditions of existence? And what are again the things which are not determined in a similar way? Mahâvîra's answers may be summed up in the modern expression, that there is physical determinism. He agreed with Gosala in many respects. For instance, he accepted the classifications of living beings and things as given by the latter. He too belived that there is no matter unformed, nothing in nature which is dead It was readily granted by him that our duration of life, physical formation,[59] number of sense-faculties, certain mental qualities and tendencies and intellectual and spiritual powers depend upon the species or types of existence (sangati) to which we belong; that nature (sabhava) implants in our breast certain passions and emotions which develop as we grow up, or that as we advance in life we pass through many ups and downs, experience many agitations of passion ; as in the life of a finite individual, so in the life of the whole, the duration of existence is limited, the duration of the world as a whole is marked by periods which succeed each other alternately and uniformly, showing the predominance of good *(su,* corresponding in some way to love of Empedocles) over evil *(da,* corresponding to Hate), on the predominance of evil over good, on the equipoise of both in an ascending or a descending. a progressive or a retrogressive (utsarpini and avasarpini) order[60], and so forth.

The one point which Gosala left in obscurity and which Mahâvîra and Buddha brought into prominence was that soul or mind is in its nature supremely white or absolutely pure. The various pleasures and amusements, passions and emotions,

thoughts and impressions which stain it with this or that colour, give to it this or that habit and disposition, are quite foreign (agantuka) to its nature. The realm of soul is in other words the realm of absolute bliss.[61] "The soul is not only open to the influx of sin, but also has that peculiar capacity of its own by which it can regain its native purity by shaking off all alien elements. There, indeed lies the scope for our manly strength, the value of education, nay, the foundation of our whole moral freedom. For it is in resisting and rising superior by the goodness and wisdom of the soul to all natural forces and tendencies, passions and emotions, that we build up our moral self, and attain immortal life. This doctrine of soul belongs historically toYajnavalkya, whom Buddha seems to have esteemed as the upholder of Kiriyavada.[62]

VII. THE EPISTEMOLOGICAL ASPECT OF KIRIYAM

The category of Ajiva : its signification

As we have seen, the Bhagabati Sutra attributes the separation of Gosala and Mahâvîra to a doctrinal difference, while the former maintained that there is nothing in nature without life, no matter unformed, the latter contended that there are certain things which do not strictly come under the category of life (jiva). This contention on the part of Mahâvîra may perhaps be interpreted in two ways : either (1) that Mahâvîra tried to modify Gosala's general hylozoistic theory by pointing out that there is as a matter of fact death for every living individual; or (2) that he implied that there are besides the objects of nature or others which are of a purely subjective origin. Accepting one or other of these two interpretations, we see that whereas for Gosala the category was just one, that of Jiva, for Mahâvîra the categories were two, that of Jiva and that of Ajiva. This was an advance on the part of the latter. We propose here to take the category *of Ajiva* to denote the epistemological aspect of Kiriyam, as distinguished from the biological and physical aspects.

The problems of knowledge

The first thing which Mahâvîra was anxious to do in connexion with his theory of knowledge was to see clearly what

the problems of knowledge are. He seems to have felt in common with Buddha that the question could be settled only by first settling what cannot be the problems of knowledge.

Sanjaya, Mahâvîra and Buddha

So far as this latter question was concerned, the sceptic Sanjaya had already suggested the lines of its answer. The questions with regard to which Sanjaya suspended judgment were in fact the questions to be excluded from the problems of knowledge. Is the world eternal, or is it non-eternal? Is it both eternal and non-eternal, or is it neither eternal nor non-eternal ? Is the world finite or infinite ? Is there any individual existence of man after death, or is there not? Is the absolute truth seen face to face by a seer, comprehended by a philosopher, part of real tangible existence or not ? It was with regard to these and similar questions that Sanjaya refused to put forth any affirmative proposition. To avoid error he contented himself with the four famous negative propositions : A is not B; A is not not B [63] A is not both B and not-B, A is not neither B nor not-B. It is with regard to the self-same questions that Mahâvîra declared : "From these alternatives you cannot arrive at truth; from these alternatives you are certainly led to error."[64] "The world exists, the world does not exist. The world is unchangeable, the world is in constant flux The world has a beginning, the world has no beginning. The world has an end, the world has no end, etc The persons who are not well-instructed thus differ in their opinions, and profess their dogmas without reason "[65] And these were precisely the questions which Buddha regarded as unthinkable (acinteyyani) on the ground that those who will think about them are sure to go mad, without ever being able to find a final answer, or to reach apodeictic certainty."[66]

Syadvada

However, even with regard to these problems Mahâvîra differed from Sanjaya, and Buddha from both, if not in any other respect, at least in attitude. For the cowardly manner in which Sanjaya tried to evade them shows that he did not himself feel certain whether error lay on his side or on that of others. As a successor and younger contemporary of Sanjaya, Mahâvîra's

position was somewhat better, something intermediate between that of an ignorant sceptic and that of an enlightened philosopher of the critical school. His was the standpoint of the antimonian (syadvadin), who is represented by later Jaina writers[67] and Buddhist Sarvastivadins (Syadvadins) of the 3rd century B.C.[68] in the following manner : If he has to answer any questions touching "matters of fact," he should answer them by saying, contrary to both a dogmatist and a sceptic : ' It may be that in one sense, looking from one point of view, A is B. It may be that in another sense, looking from another point of view, A is not-B. It may again be that looking from a third point of view. A is both B and not-B. It may equally be that when viewed from a fourth point of view, A is neither B nor not-B."

It is then clear that in the view of Mahâvîra and Buddha metaphysics could not be a science, and also that the sceptic Sanjaya had prepared the way for both of them. Prof. Jacobi thought that "in opposition to the Agnosticism of Sanjaya Mahâvîra has established the Syadvada." Besides Gosala, Sanjaya is a great land-mark in the development of the philosophy of Mahâvîra and Buddha. It is remarkable that Sariputta, formerly the chief disciple of Sanjaya, the founder of the sceptical school, became later the chief disciple of Buddha, the founder of the analytical school,—a fact which Prof. Jacobi was the first to emphasize, and which has almost the same force as Kant's famous dictum that the sceptic is the true school master to lead the dogmatic speculator towards a sound criticism of the understanding and of reason.[69]

To return to our main question: if the problems stated above cannot be the proper subjects of investigation of knowledge, then what were for Mahâvîra the real problems ? The problems were: What and in what manner can we become aware in and through our mind of ourselves and of others who are finite individuals like us ? What are the modes of cognition, or categories of thought? What are, in other words, 'demonstrable facts' relating to a concrete individual as distinguished from the 'probable'?

Panca asti-Kaya

According to the view, the demonstrable facts are these five (panca asti-kaya): Dhamma (sense-data), Adhamma (data other

than those furnished by the senses), Agasa (space), Jiva (soul or finite consciousness), and Puggala (Matter or the material).[70] Each one of these facts is to be understood according to the following categories.[71] Substances (dabba), Attribute (guna), Field of action (khetta), Time (kala), Sequence or causal relations (pajjava),[72] Division (padesa), and Transformation (parinama).

In view of the fact that there is nowhere to be found in the older texts any systematic exposition of Mahâvîra's theory of knowledge, we shall here content ourselves with urging two points regarding it. First, in a passage of the Samavayanga, the five demonstrable facts (panca asti-kaya) are spoken of as being immutable, permanent or eternal elements of knowledge to which no notion of temporal relations can attach; they are above time— past, present and future, and yet hold good universally and for all times. The great interest of the passage is that it enables us to see the sharp contrast between the views of Mahâvîra and Kakuda Katyayana. Whereas the latter identified the concepts of a finite mind with concrete things existing eternally in space and time, the former did not

Secondly, Mahâvîra so far agreed with Kakuda Katyayana that he too conceived a plurality of substances. In dismissing the notion of a single universal soul, Mahâvîra's object was to protest against subjective idealism which was continually tending to make the 'transcendental self, into a sort of entity In dealing with Mahâvîra's philosophy as a whole it must be borne in mind that there are in its background Gosala's biological speculations.

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1 Uttaradhyayana-sutra, VI 17
2 J.R A.S 1808, p. 40; Heart of Jainism, p 22
3 *Cf* Buhler's Baudhayana, II 2 4 26, Mahabharata, I 78. A Ksatriya princess says to the daughter of a Brahman ' "Thou, forsooth, art the daughter of one who praises (others), who begs and accepts (gifts), but I am the child of one who is praised, who gives gift and does not accept them.
4 Sutra-kritanga, I 4 1-200, Uttaradhyayana sutra, XXIX, 5 itthi-veda
5 Uttaradhyayana sutra, XXIII 12
6 Uvasaga Dasao, p 111.
7 Digha-nikaya, III 137 Majjhima-nikaya, II 243
8 Nayadhammakaha, 81 f *Cf.* Majjhima-nikaya, I. 392
9. *E g* Samannaphala and Pasadika suttas in the Digha-nikaya; Saccaka Upali, Sakula Udayi, Abhaya-Rajakumara, Devadaha and Samagama suttas in the Majjhima nikaya; Anguttara, III 70 I 3; etc
10 Uvasaga Dasao p. 6.

11. Acaranga, II. 15.16
12. Heart of Jainism, p. 31.
13. Jaina-sutras, part 2, pp. xix-xxii.
14. *Cf.* Dial, B., II. pp. 74-75.
15 Sumangala-Vilasinl, I. 166 , cp. Rhys Davids' 'Milinda', II. 85-91
16. 'Sutra-kritanga, II. 7.17.
17. *Ibid* II, 7.39, Uttaradhyayana-sutra, XXIII 12.
18. II. 35-36. *Cf.* Dıgha-nikaya. III, pp 48-51, where Buddha interprets the term cata-yama-samvara as meaning four moral precepts, considered each under three serial heads. This is the meaning the Buddha wishes to put on the phrase.
19. *Cf.* Samyutta-nikaya, I.66.
20 Acaranga, II. 15 (1-5)
21 Jaina-sutras, Part 2, pp 122-123
22 'Sutra-Krıtanga, II 6 52.
23 Sutra-Kritanga, II 7
24 In the Buddhıst records (Anguttara-nıkaya, III 383 Sumangala-Vilasını, I 160-165) the Nıganthas are alluded to as recluses of "the red class (lohıtabhijatı), also as "those with one garment" (ekasataka) The term *Wearers of white clothes (odatavasana or svetambaras) is applied* to the lay adherents of the Ajivikas
25 Sutra-Kritanga, I 12 11-22
26 Na kammana kamma khavemti bala akammana kamma khavemiti dhir
27 Anguttara-nıkaya 1. 173-174, 286-2S7. Uvasaga Dasao, VI 166, V 196-200." Mahâvîrassa dhamma-panuattı atthi utthane iva. .java parakkame ıva, anıyaya sabbaMiava "
28. Anguttara-nıkaya, III 440, "Abhabbo dıtthisampanno puggalo sayamkata sukha-dukkam paccagantum, abhabbo ditthısampanno puggalo paramkatam sukha-dukkhampaccagantum " Cf Samyutta, II 22, ff We are ındebted to Dr M H Bode for these valuable references *Cf.* Petakopadesa, opening paragraphs "Sayam katam pararn katanti .etc., dve anta."
29 Palı—Sayarnkatam sukha-dukkham (na) prarnkatam sukha-dukkhar Prakrit sayarnkadam nannakadaro ca dukkham
30. Sutra-Krıtenga, I 1 3 5-9. See for lıteral translatıon Jacobi's Jaına-sutras, Part 2, pp 244-245
31 *Ibid,* I 1 1.7-10
32 *Ibid,* I 1 1 13
33 Sutra- Krıtanga, I. 1 1 15, II 1 22-24
34 *Ibid,* I 1 11-12, II, 1 16-17
35 Sutra-Kritanga, 1 1 2. 1-5, I 1 4.8-9, II. 132; Uvasaga *Dasao,* VI 166
36 According to Silanka, they are the followers of Gosala and later Jaına Trasıraikas
37 Sutra-Kntanga, I 1.3 11.
38. *Ibıd,* II 1. 30; II. 1.34; Sthananga, IV 4.
39 Sutra-Kritanga, 1 1.2 17-19
40. *Ibıd.,* I. 1 4.3; 1 4 1.20-23, II 1 45-46; Sthananga, IV. 4, etc
41. Sutra-Kritanga, II 1.31, II. 33-41
42 Atta-vagga, Dhammapada.
43 Rhys Davids' Buddhist Suttas, p. 91.
44 Majjhima-nikaya, II 218
45. Sutra-Kritanga, I.12.15.' "Na kammana kamma khevemti bala, akammana kamma khevemtı dhiro."

46. "Yam kincayam purisa-puggalo patisamvedeti....sabbam tam pubbekata-hetu, iti purananam kammanam tapasa vyanti-bhava, navanam kammanam akarana, ayantim anavassavo; ayatim anavassava kammakkhayo, kammakkhaya dukkhakkhayo, dukkhakkhaay vedanakkhayo, vedanakkhaya sabbam dukkham nijjinnam bhavissatiti?"
47. The translatiom of following paragraphs of the discourse is not literal owing to the great length of the original, and the substance only has been given
48 Majjhima-nikaya, II 216-222 *abhijati=-Jivavarna* (Mbh. XII. 279 32)
49 Sutra-kritanga, I 1 2 4 (Jacobi's translation).
50 *Ibid*, I 1.2.4
51. "Kimcid niyati-kritam ca purusa-kalesvara-svabhava-karmadi-kritam tatra kathamcit sukha-dukkdiadeh purusa-kara-sadhyatvam apyasriyate " Hoemle's Uvasaga Dasao VII 196-200
52. Digha-nikaya, I 54
53 Majjhima-nikaya III 2 7
54 Anguttara, III, p. 415 *Cf.* Mrs. Rhys Davids, "Buddhist Psychology," p 93
55 Jacobi's Jaina-sutras, Part 2, pp 414-416, *cf ibid*, I 1.2.28
56. *Ibid*, p 242
57. 'Majjhima-nikaya, 1 377
58 *Ibid*, 1.237-238.
59 Sutra-Kritanga, II 3 37
60 Jaina- sutras, Part 2, p 227 f Heart of Jainism, pp 272-276
61 Majjhima-nikaya I 36; II 31-36, 1 483
62 Majihima-nikaya I 36, II 31-36, 1 483
63 Dial B II, pp 39-40, 75
64 Sutra-Kritanga, II, 5 3 "Eehim dohim thanehim vavaharo na vijjai Eehim dohim hanehim anayaram tu janae ' (Jacobi's translation)
65 Acaranga, I 7 3
66. Anguttara-nikaya, II. p 80
67 See Syadvada-manjari, Sapta-bhangi-tarangini, Bhandarkar's Report for 1883-84, p 95 f Jacobi's Jaina-sutras, XXVII-XXIX· "Syad asti, syad nasti, syad ast nasti, syad avaktavyah, syad asti avaktavyah, syad nasti avaktavyak, syad asti nasti avaktavayh "
68 Kathavatthu, I 6 55-58
69 Max Muller's *translation of Kant's Critique of Pure Reason, Vol II*, p 659
70 Samavayanga, 15, 193, 199 It also refers to similar passages in the Sthananga and the Bhagavati-sutra
71. *Ibid.*
72 According to later Jaina writers, pajjava=Sanskrit paryayah. But it seems that the word equates with the Pali paccaya or Sanskrit pratyayah

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6

LORD MAHÂVÎRA AS REFLECTED IN BUDDHIST SOURCES

—Bhag Chandra "Bhaskar"

Tirthankara Mahâvîra was the great spiritual leader of India in sixth-fifth century B.C. He followed the ancient Sramana tradition from which he had been alienated by the pressures of secular society. Mahâvîra found his way through psycho-socio analytical involvment in the movements for peace and justice, and created an atmosphere of trust and understanding through inter- religious dialogue, the unparallel vehicle and the model for developing the distinctive spiritual journey of the time for entire human community and souls.

Age of spiritual leaders

The people were confused by different prevailing philosophical views. The spiritual sphere was violated by the sacrifices, rites and rituals. The humanity was divided by the caste system and the so called lower class people were deceived by a certain section on the name of religion. Kesi said with anxiety the Gautam "The masses are weltering in the encircling gloom, who shall then light ? Gautam replied–". The one who initially was the prince of the kingdom of Videha and who is today the great exponent of freedom from body consciousness, the verily enlightened the propounder of the principle of perennial creation, and the truly venerable Mahâvîra has already risen as a Sun who will lead the massess from darkness to light.[1]

Tirthankara Mahâvîra, the Nigantha Nataputta of pali literature, was a great realist philosopher who had not, as a matter of fact, innovated a new philosophy but advocated the old one followed by the predecessors with new additions and interpretations without involving himself in any kind of

controversies. He attained enlightement by his own constant striving and then showed the path to all others out of his abundent compassion for suffering beings. His life is, therefore, an human appeal both individual as well as social.

Predecessors of Mahâvîra

Mahâvîra is the twenty fourth Tirthankara of Jainas appeared at certain intervals and preached the true religion to the suffering world His twenty three predecessors are; 1 Rishava, 2. Ajita, 3. Sambhava, 4. Abhinandan, 5 Sumati, 6. Padmaprabha, 7 Suparsva, 8. Chandraprabha, 9. Puspa or Suvidhi, 10. Sitala, 11. Sreyamsa, 12. Vasupujya, 13 Vimala, 14. Ananta, 15. Dharma, 16. Santi, 17. Kunthu, 18. Araha, 19. Malli, 20 Munisuvrata, 21. Nami, 22. Nemi, and 23. Parsva. The Kalpasutra presents the life history of only four *Tirthankaras*, viz, Risabha, Aristanemi, Parsva and Mahâvîra. This number would have been increased gradually from four to seven and from seven to twenty four as found in Buddhist traditional conception of Buddhas in about first or second century A.D

In addition to Vedic literature, the pali and Buddhist literature too mention the name of Jaina Tirthankaras For instance, Risabhadeva is called one of the Jaina Tirthankaras in Chinese Buddhist literature [2] The Manjusrimulakalpa[3] refers to him as Rsabhanirgrantharupin, and the Dharmottarapradipa[4] mentions him along with the name of Vardhamana or Mahâvîra. It may be mentioned here that the names of Buddhas, Paccekabuddhas, and Bodhisattvas in Buddhism appears to have been influenced by those of the Jaina Tirthankaras.[5]

Tirthankara Parsvanatha is undoubtedly a historic personage who flourished 250 years earlier than Mahâvîra at Varanasi. The Anguttaranikaya mentions the names of kings of Varanasi-Brahmadatta, Uggasena, Dhananjaya etc.[6] Parsvanatha belongs to the Ugravamsa which may have been named after Uggasena and Vissasena may be recognised as his father. Brahmadatta is also said to have been a Jaina king who devoted his whole life for jainism Vappa of Manorathapurni, the Buddha's uncle, was a follower of Parsvanatha tradition.

In early pali literature various doctrines of Jainism have been acknowledged. They belong to Parsvanatha or Aristanemi.

Parsvanatha was known as Purisajaniya or distinguished man according to the Anguttaranikaya. The Dharmottarapradipa (p.286) also refers to both Parsvanatha and Aristanemi. The Caturyamasamvara, which is attributed to the Nigantha Nataputta in the Samannaphalasutta, is in reality a teaching of Parsvanatha.[7] Some Niganthas mentioned in Pali literature are apparently followers of Parsvanatha. For instance, Vappa,[8] Upali,[9] Abhaya,[10] Aggivessayana Saccaka,[11] Dighatapassi,[12] Asibandhakaputta Gamani,[13] Deva Ninka,[14] Upatikkha,[15] Siha[16] are lay followers while Sacca, Loha, Avavadika, Paticara[17] are lay women followers of the Parsvanatha tradition. They had later on become the followers of the Nigantha Nataputta.[18] Jacobi, therefore, says that parsva was a historical person.

Early life of Mahâvîra

Mahâvîra was born at Kundanapur (Vaisali) or Kundanagama. Jacobi indentified Kottigama of the Mahavagga with Kundagama of the Jaina Texts. Mahâvîra's parents Siddhartha and Trisala were the chief of Vaisali and followers of Tirthankara Parsvanatha (Pasavaccijja-Ayaranga, 2 15-16). Not much is found about his childhood and householder life in early Prakrit and Pali literature. Regarding his ascetic life, of course, we find some valuable references in early *Pali* as well as Prakrit Scriptural Texts which will be discussed in the following pages. He renounced the worldly life at the age of thirty and attained Kevalajnana after undergoing severe penance. He then preached the Dharma for about thirty years and attained Nirvana at Pava in 527 B.C. The Scripture whatever we have at present reached to us through him He is called Nigantha in the sense that he is free from all bonds, and is called Nataputta because Nate or Naya was the name of his clan. The term Nigantha for a Jaina came to be used perhaps along with the origin of Jainism itself.

The Vedic literature does not mention at all the life and contribution of Mahâvîra. The Pali literature, of course, refers to his principles and later, not the early, part of his life. So far as Jaina Literature is concerned, both the Digambara and Svetambra traditions are not unanimous on certain points. Digambara literature is very Scanty in this regard. The Tiloyapannatti is perhaps the earliest book of Yativrasabha (about 5th c. A.D.) which

mentions the life of Mahâvîra somewhat rather in detail. The Tisatthimahapurisagunalankara of Pushpadanta (Sak.Sam.880), Uttarapurana of Gunabhadra (8th-9th c.A.D.); Vardhamanapurana of Camundaraya (10th-11th c.A. D.), and Vardhamanacarita of Asanga etc. are some more works which can be mentioned in this connection. The Svetambara tradition is more enriched and developed on the pattern of Buddhist tradition. The Ayaranga, Suyagadanga, Thananga, Samvayanga, Uvasagadasanga, Vakhyakprajnapti, Kalpasutra, Avasyakanirukti, Visesavasyaka-bhasya, Ayarangacurni, Cauppannamahapurisariyam, Trisastisalakapurasacaritam etc. are important works for chronological recording of the life of Mahâvîra. The historical development for its recording is naturally traceable, like exaggerations, fictitious elements, astonishments and poetical peculiarities as found in the latter Buddhist literature. This is the reason why Acarya Samantabhadra had stressed on the point of Vitaragatva and not on the attainment of Devas, Astapratiharyas and other amazements which could be perceived in fraudulents.[19]

In pursuit of Knowledge

No substential references to his schooling are available in Pali or Prakrit literature except that a Brahmana teacher was astonished on hearing his scholarly answers to the questions asked as had been in case of the Buddha. He remained in the householdership upto the age of 30 where he could kindle in his mind the flame of emancipation from Karmas and through cultivation of self-realisation with perfection in non-violence, truth and celibacy. Mahâvîra left the home for the best and renounced the ego, attachment possessive instinct. The Acarangasutra gives an account of his pursuit of knowledge for twelve years when he roamed and camped in the following villages in the rainy seasons, viz. Astigrama (Vardhamana or Burdwan), Nalanda, Campa or Campapur, Prsthacampa, Bhaddila or Badrika (Pali Bhaddiya), Bhaddiya near Vaisali, Alabhiya (Pali Alavi), Rajagraha, Suvarnabhumi Sravasti, Vaisali, Campa, and Jambhiy- agrama. During this period he also visited Panitabhumi and Vajrabhumi, the parts of rough terrians of Radha. During these years of his pursuit a number of incidents occurred in his life: calamities of Gopalakas, Sulapani, Agni, Tapta Dhuli, Lohargala, Kataputana, Sangama

Candakausika, Karnasalaka niskasana, meetings with Makkhali Gosalaka, Sages of Parsvanatha tradition, separation with Gosalaka, etc. Eventually he attained the Kevalajnana in Jambhiyagrama in the thirteenth Varsavasa on Vaisakha Sukia Dasmi, (April 23, B.C. 557). Jambhiyagrama may be identified with modern village Jamui situated on the bank of quil (Rjukula), near Rajagriha and Kevali where he attained Kevalajnana.

Next day Mahâvîra reached Madhyama Pawa from Jambhikagrama where a Somila Brahamana organised a large sacrificial rite. Eleven great scholars were invited to perform the yajna. Mahâvîra had to wait for sixty five days. Due to paucity of appropriate scholars, preaching could not take place. Mahâvîra realised the necessity and appropriate time for propogating non-violence before the scholars and their 4400 disciples. They were somehow attracted by *the* verstile personality and scholarship of Tirthankara Mahâvîra who replied to their philosophical questions and satisfied their queries. As a result, all the eleven Scholars (Indrabhuti Gautama, Agnibhuti, Vayubhuti, Vyakta, Sudharma, Mandita, Mauryaputra, Akampita, Acalabhadra, Metarya, and Prabhasa) became his disciples. This incident might have taken place at the Vipulacala (Rajagrha) about thirty miles away from Jambhiyagrama. The Digambara tradition replaces Maundraya, Putra, Maitraiya, and Andhavela to Vyakta, Mandita, Acalabhadra and Metarya.

Tirthankara Mahâvîra selected Indrabhuti Gautama as the Head of the Sangha and the Sangha was divided into four units, monks, nuns, laymen and laywomen. Likewise, he arranged the system of religious leadership into seven units, Acarya, Upadhyaya, Sthavira, Pravartaka, Gani, Ganadhara and Ganavacchedaka. It may be mentioned here that Indrabhuti Gautama is quite deferent personality from the Gautama Buddha, the founder of Buddhism and contemporary to Mahâvîra.

It is said that the first discourse of appeal of Mahâvîra was a failure, but subsequently Ganadharas were converted. The Digambara tradition is of the view that even after obtaining Kevalajnana at Jambhikagarama, Mahâvîra moved around continuously for sixty six days observing silence and then converted the Ganadharas at Rajagrha where he preached before masses for the first time, and then visited for different places for the

upliftment and betterment of the society rest of the life. After the attainment of Kevalajnana, Tirthankara Mahâvîra camped thirty years in the rainy seasons as follows: Rajagrha, Vaisali, Vanijyagrama, Rajagrha, Vanijyagrama, Rajagrha, Vaisali, Vaisali, Rajagrha, Vanijyagrama, Rajagrha, Campa, Mithila, Mithila, Vanijyagrama, Rajagrha, Vanijyagrama, Vaisali, Vaisali, Rajagrha, Nalanda, Mithila, Mithila, Rajagrha, and Apapuri.[20] This list of places gives an impression that Mahâvîra visited and preached the masses mostly in Bihar and some areas of Bengal and U.P. The great kings like Prasenajit of Sravasti, Srenik Bimbisara of Magadha, Dadhivahana of Campa, Satanika of Kausambi, Jitasatru of Kalinga etc. were the followers of Mahâvîra. It appears, that Jainism had spread all over India. We do not know whether Mahâvîra ever visited South India. But Jaina Literature is of the view that Jainism was prevelent there even prior to Mahâvîra. The Pali sources inform that Jainism was the state religion of Shrilanka well before Sanghabhadra and Sanghamitra reached there.

After passing twenty-ninth Varsavasa at Rajagrha, Mahâvîra reached to Apapuri (may be Majjhima), the capital of Mallas where he spent his last Caturmasa At the morning of the fourth month Kartika Krishna Amavasya, he left the mundane world and entered into salvation at the age of 72 years At that time the king of Kashi, Licchavis of Kausala, nine Mallas and eighteen Ganarajas were present who celebrated the Nirvana Mahotsava by liting the lamps. The Samannaphalasutta of the Dighanikaya refers to this event.

The Place of Mahâvîra's Death

The place of Mahâvîra's death has also been a controvertial point. The traditional Pava is the place of Mahâvîra's death which is situated in the Southern part of the Ganga river, close to Rajagraha. The another Pava is the modern papura village twelve miles away from Kusinara or Kasiyau situated on the bank of little Gandaka river, to the east of the District of Gorakhapur at the Nothern part of the Ganga. It is most probable that Pava was included in the territory of the Mallas since a Santhagara was built by them in Pava. It is also said that at this place the Buddha ate his last meal at the house of Cunda, and as a result he had an attack of dysentery. He then left the place and proceeded to Kusinara where he ultimately attained Parinirvana.

THE TEACHINGS OF MAHÂVÎRA

Spiritual Discipline and Practices

Spirituality in the essence of spirit or self or ultimate reality in being which comprises its right knowledge and right conduct in its relation with the universe. It is beyond the physical or material world and therefore is immanent. It is called Adhyatma (pertaining to self) in Sanskrit. Spiritual knowledge of the self or Atma requires its realization that one has capacity and aspiration to attain the highest and ultimate truth. Spirituality needs spirit in its purity which can be achieved only by right conduct and inwardness, intuition and mysticism. Ultimate reality is related to world until one reaches ultimate spiritual destiny. Therefore there is significant relationship between human and pure spiritual and natural and super-natural phenomena.

Soul or spirit is, according to Mahâvîra, a central point of spiritual discipline and practices For spiritual realization, he preached Right faith, right knowledge and right conduct which constitute all three together the path of spiritiual salvation termed as triple jewel (Ratnatraya) [21] The Uttaradhyayana clearly says that Nirvana cannot be attained without observing combinedly the Ratnatraya.[22] Bhatta Akalanka explains the trinity with the help of medicine which cures the diseases by following faith, knowledge and conduct accordingly.[23] This is the abridged form of Astangikamarga or vice-versa.

Spiritual discipline is laid down for Sravakas (Householders and Munis Mendicants). Sravaka is one who listens the Dharma with full faith from the Acaryas.[24] Attributes of householder may be mentioned as follows: observation of non-violence, legitimate earning, hospitality, refraining from unnecessarily criticising of the Government, keeping good accompany, paying respects to parents and others etc.

Emancipation through the removal of karmic matter from the soul is attainable only through rightous living according to ethical discipline. One should abstain from the five faults (Pancapapa) viz injury (Himsa), falsehood (Asatya), stealing (Steya), unchastity (Abrahma) and worldly attachment (Parigraha).[25] These vows are of two kinds: Partial vows

(Anuvratas) or limited abstain from the five aforesaid faults and Full vows (Mahavratas) or total abstention from five faults. The former is prescribed for householders and the latter for ascetics. Five kinds of training (Bhavana) have been prescribed for each of these vows for the sake of securing stability in them.[26]

The Pali literature mentions both the Caturyamasamvara and Pancavayamasamvara. The Samannaphalasutta of the Dighanikaya refers to the Catuyamasamvara wrongly as a part of the doctrine of Nigantha Nataputta Mahâvîra. The real Catuyamasamvara is occurred in the Udumbarikasutta where it is approved by the Buddha as the most purified type of penance are follows:-

1. Na panam atipateti, na panam atipatayati, na panamatipatayato samanunno hoti.
2. Na adinnam adiyati, na adinnam adiyapeti, na adinnam adiyato samanunno hoti.
3. Na musa bhanati, na musa bhanapeti, na musa bhanato samanunno hoti.
4. Na bhavitamasisati, na bhavitamasisapeti, na bhavitamasisasato samanunno hoti.

The four vows (Catuyamasamvara) of Parsvanatha were revised by Nigantha Nataputta who found it necessary to specify Brahmacarya as a separate vow in view of the laxity he observed among the followers of Parsvanatha. Asibandhakaputta Gamini was the follower of the Pancayama of Nigantha Nataputta.[28] These five vows on the name of Nigantha Nataputta are also found in the Anguttamnikaya.[29]

Alongwith the Pancavratas, a Jaina laity takes a vow not to eat meat, not to drink alcohol or wine, not to relish honey or any of the five kinds of figs containing souls. These are the eight basic restraints (Mulagunas which are to be followed by even an ordinary Jaina layman. The Udumbarikasutta refers to these Mulagunas. In a later period the Acaryas discussed and suggested not to indulge in seven types of obnoxious habits (Vyasanas) which make the life disasterous.[30] Likewise, a Jaina house-holder must practise the six more activities for spiritual progress, which are called Avasyakas. They are as follows: i) worship of the Tirthankaras, ii) service of spiritual teacher, iii) studying Scriptural texts, iv) practicing some form of self restraint, v) doing some form of penance and austerity, vi) doing some kind of charitable act.[31]

The Majjhima Nikaya states that the Nigantha Nataputta did not lay down Kamma Kamma, but his teaching was more based on Danda Danda, wrong doings of body speech and mind. Kayadanda was more heinous in his opinion.[32] That means, attachment and intention are the main sources of injury (Himsa) in the eyes of Mahâvîra, and if injury is caused by body intentionally, it will be considered more blamable.[33]

Nigantha Nataputta formulated five vows dividing the last of the Catuyamasamvara into two, Akusila and Aparigraha. The defects in these reference are: i) they do not follow the traditional Jaina order of precedence, and ii) the Parigraha, which is placed as the last way of falling into sin, is ignored in Pali literature. The compilers of the Pali Tipitaka either were not well acquainted with the reformation of Nigantha Nataputta or they did not consider it very important.

As regards the eating of flesh, the Vinaya Pitaka has a good record of the Mahâvîra's view. The episode of General Siha indicates clearly that the followers of Mahâvîra were completely against the eating of flesh. The followers of the Buddha appear to have been influenced by this idea of the Jainas. The question raised by Jivaka and Devdadatta also indicates our assumption.

The early Pali Scriptures seem to have been familiar with the Gunavratas or Multiplicative vows of Nigantha Nataputta as discussed with the uposatha ceremony.[34] The Siksavratas or Disciplinary Vows (Samayika, Prosadhopavasa etc.) are also referred to in the Pali literature. Sallekhana, the spiritual death in Jaina tradition, is the third stage of a householder which is very close to an ascetic where the subjugation of senses is conducive to the removal of passions. It is making the physical body and the internal passions emanciated by abandoning their sources gradually with pleasure and not by force at the approach of death. Sallekhana is included in the Siksavratas. It it also called Panditamarana. It is not a sort of suicide as there is no passion.

The stages of ethical evolution of a Jaina house-holder are called the Pratimas and are eleven in number. Some of them have been referred to in the Pali Canon. There is another division of spiritual stages which are called Gunasthans. They are fourteen in number, which can be comparatively studied with the Bhumis of Buddhism.

Mahâvîra prescribed some special code of conduct for mendicant After completing the practices of Anuvratas and Pratimas, a house-holder seeks permission from his relatives to renounce completely mundane affairs and become a Jaina monk. Then after worshipping Panca paramesthins (Arhanta, Siddha, Acarya Upadhyaya, and Sadhu), he requests the Ganin to admit him into his Order. Being accepted by the Ganin, he pulls out his hair and becomes completely a naked ascetic according to the Digamabara tradition.

Mahâvîra never put any caste or creed restrictions to be his follower. People from all walks of life adopted his religion. The new monk makes gradual progress in monkhood and attains the position of Sthavira, Upadhyaya, Acarya, Ganadhara, and Pravartaka.[35] There are three Monastic Units which are recognized by Mahâvîra, viz Gana, Kula, and Gaccha The entire Order consists of monks, nuns, laymen, and women. If one breaks any rules or regulations, he should observe prayascittas like Alocana, Pratikramana, Ubhaya, Viveka, Vyutsarga, Tapa, Cheda, Parihara, and Upasthapana.[36] During the rainy season, a Jain ascetic should stop his touring and abstain from walking on green grass or water. One should move about only during the day taking proper care not to tread on any living creature (Samyakiriya samiti) [37] Following the Nigantha Nataputta's followers, the Buddha prescribed the rules pertaining to the observance of indoor residence in the rainy season.[38]

A Jaina monk, the Mahâvîra's follower has no attachment to the world. Nakedness or Acelakatva is considered one of the essential of monkhood [39] Pali literature refers to Jaina ascetics as Niganthas, for they claimed to be free from all bonds.[40]

Cloth and other requisties are considered Parigraha (Possession) which is an obstacle to the attainment of salvation. No body can attain complete emancipation from Karmas without being naked.[41]

The Buddha was completely against nakedness (Acelakatva). He criticised this rule along with others on several occasions,[42] though he is said to have followed the same before he had attained Buddhahood.

Niganthas are expected to have 27 qualities Pranatipata Viramana etc.[43] Among the requisites he is permitted to have a

broom made of peacock feathers and a water-pot made of wood for using after answering calls of nature. He sleeps either on the bare ground or on a plank of wood. He never uses blankets and the like, even during the cold season. He is not supposed even to touch money.

A Jaina ascetic takes his meal and water once a day between about 9.00 A.M. and 12.00 Noon. He eats out of his own palms in a standing position. The concept behind this rule is to abstain from all botherations and mundane affairs. The food should be pure in nine ways (Navakoti-parisuddham).[44] The faults pertaining to the improper begging of food are generally grouped into four, viz. Udgama (preparation of food), Utpadana (the ways of adopting food), Esana (the method of accepting food), and Paribhoga (way of eating food, its quantity etc.).[45] The main purpose of eating is to gain physical strength adequate for the purpose of performing religious duties.

Some of these ascetic practices which were prevalent at that time among Samanas and Brahmanas are referred to by the name of Acela Kassapa [46] The same practices are said to have been practised by the Buddha himself before he attained enlightenment.[47] Out of these practices, several are reminiscent of the eight aforesaid faults pertaining to food prescribed for Jaina monks.[48] The fundamentals of moral discipline consist of the twenty- eight Mulagunas, the Uttaragunas, five-fold Acaras, the twelve Anuprekasa or reflections, the twelve-fold penance or Tapas, ten kinds of Vaiyavrttis, and the twenty-two kinds of Parisahas. The Pali literature possesses some very important references regarding to supernatural powers, daily routine, and observation Mahavratas, Samitis, Kesaluncana, Triguptis, Mulagunas, and Acclakatva etc. observed by Niganthas.

Yoga connotes the spiritual and religious activities that lead to Nirvana, the complete annihilation of all karmas. It is Dhyana (meditation) which carries an object to attain Samyagdarsana. It is of four types, namely Pindastha, Padastha, Rupastha and Rupatita.

This is the brief survey of the spiritual disciplene and practices of Jaina lay adherents and mendicants on the basis of pali literature. Prohibition of night-eating, drinking the filtered water, worship of true God or Tirthankaras, observance of non- violence

and detachment from all worldly affairs are main tenets of Mahâvîra.

Philosophy of Mahâvîra

Jaina philosophy of Mahâvîra is based on the nature of reality which is considered through non-absolutism (Anekantavada). The reality or substance in its opinion possesses innumerable attributes which cannot be perceived by an ordinary person. Language has its own limitation. Therefore one who perceives a thing partially, must be regarded as knowing one aspect of truth as his position permits him to grasp. Even though he is not in a possession of the entire truth, the aspect he has come to know cannot be altogether disregarded or ignored. The question arises as to how the whole truth or reality could be known. According to Jain standpoint, all the theories contain a certain degree of genuineness and hence should be accepted from a certain point of view, but the nature of reality in its entirely can be perceived only by means of the theory of manifoldness (Anekantavada) The Jaina philosophers synthesize all the opponents views under this theory.[50]

Rudiments of Anekantavada are traceable in the Buddhist approach to questions where the Buddha used the words Ekamsa, Anekamsa, Thapaniya, Vibhajjavyakaraniya etc corresponding to Anekantavada.[51] In the propositions of Saccaka, Citta Gahapati and Dighanakha Paribbajaka, we can trace the first four predication (including Syadavaktavya) of Syadvada conception of Jainas.[52] There the Buddha and his followers levelled the charges like self contradiction of affirmative and negative characters, confusion and commingling etc. in the manifolded Anekantavada of Mahâvîra[53] which is not true. They misunderstood the theory of Syadvada and Anekantavada, since they treated the dual characteristic of the nature of reality as absolutely different from each other.

Dual character of an entity means, each and every entity is universalized- cum- particularized (Samanaya - Visesatmaka) along with substance with modes (dravyaparyayatmaka).[54] Here Dravya represents the universal character and Paryaya represents the particular character of a thing. A substance is Dyanamic (Parinami) in character. It means a thing is eternal from the real

standpoint (Niscayanaya) and momentary from a practical view-point (Vyavaharanaya).

For instance, the nature of soul in Jainism, from real standpoint, is absolutely pure possessing the nature of knowledge and vision and remains the same under all states, while according to the practical standpoint, it is transformed into modes and thus becomes different in number, place, form etc.

Dravya is of six kinds, namely, Jiva (soul), pudgala (matter), Dharma (principle of motion), Adharma (principle of rest), Akasa (space) and Kala (time).

The first five types of Dravyas are called Astikayas (those which exist and have different Pradesas or areas like a body) and the last is named Anastikaya.[55]

The doctrine of karman seems to have developed against the doctrine of creation. According to jainism, the vibrations. (Yoga) and the passions (Kasayas) or soul attract Karmic matter and transform it into Karmic body. Soul is pure in its intrinsic nature. The relation of Karmas is a cause that makes its cycling into births. This is the nature of bondage. Soul which is Amurta (spirtiual), is affected by karmas which are murta (material). This concrete association of the spiritual and the material leads to the existence of Universe which is beginningless. The material Karman (Dravyakarma) is a Avarana (cover) which brings about the Bhavakarman (its spiritual counterpart) that is called Dosa like privation and perversion. This is the mutual relation as cause and effect of both these Karmas The Anguttaranikaya refers the Karmic philosophy of Nigantha Nataputta where he is said to have infinite knowledge and vision.[56]

The Majjhamianikaya refers to him as who claims to be all-knowing (Sabbannu), all seeing (Sabbadassavi) and all embracing knowledge and vision (Aparisesamnanadassanam).[57] This is the stage where all the Karmas are totally removed. That is called Nirvana or Moksa.

Jainism is more known to us through Tirthankara Mahâvîra, the contemporary spiritual thinker of the Buddha. His prominent spiritual followers have written a vast literature in Prakrit and Sanskrit. There have been passing references in Pali literature to their contemporaniety and doctrinal dissimilarities as well as the role they played together as a revolutionary opposition to Vedic

Brahmana. It may be mentioned here that both jainism and Buddhism arose and grew up in the same province of India. The leaders of both sects were sometimes living in the same city, but they never meet perhaps personally. Their followers, however, used to indulge in discussions, conversations and debates.

Devadatta appears to be more influenced by the Mahâvîra's teaching as he insisted the Buddha for imposing the five special rule in the Buddhist order.

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50 Syadvadamanjari, 11-12,Also see Nyayakumudcandra
51 Anguttaranikaya, ii, 46 Milindapanho, iv. 2 5. Also see A.i , 197
52. 'Samyuttaxikaya, iv., 298-99 : Majjhima nikaya, i. 498 FF.
53. M i 499
54 Nyayaviniscayavivarana, 1087
55 Dravyasangraha, 23
56 A i 220
57 M I. 529; ii, 31

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7

AN OUTLINE OF LORD MAHÂVÎRA PHILOSOPHY

—Dr. Bimla Churn Law

Mahâvîra who was known to the Buddhists as Nigantha Nathaputta, was the last and most famous of the Jaina Tirthankaras He was the son of Siddhartha, the chief of the Ksatriya Nata clan and Ksatriyani Trisala who was the sister of Cetaka, the most eminent among the Licchavi princes. His mother was also known as Videhadatta and Priyakarini of the Vasistha gotra. He was, born at Kundanagram[1], a suburb of Vaisali and naturally when he assumed the monk's vocation, he retired to the Cheiyya of his own clan called Duipalasa, situated in the neighbourhood of Kollaga. He was the most notable scion of the Jnatrika clan. He was an older contemporary of the Buddha. The greater part of his life coincides with that of the Buddha. He was the head of an order, of a following the teacher of a school, well known and of repute as a sophist, revered by the people, a man of experience who had long been a recluse, old and well-stricken in years.[2]

He lived restrained as regards all water, restrained as regards all evils, all evils he washed away and he lived suffused with a sense of evil held at bay. As he was tied with a fourfold bond, he was called *Nigantha* (free from bonds), *Gatatto* (whose heart is gone). *Yatatto* (whose heart is kept down) and *Thitatto* (whose heart is fixed).[3] He figures in the Jaina literature as a supremely gifted Ksatriya teacher and leader of thought who gathered unto him many men and women and was honoured and worshipped by innumerable sravakas or lay disciples. He was also called Vesalai or Vaisalika, a citizen of Vaisali.[4] His parents fixed his name as Varddhamana or 'prosperous one', because with his birth, the wealth, fame and merit of the family increased. He was also known

as Jnatriputra (scion of the Jnatri clan) or Sasana-nayaka (head of the order). He was also called Nirgrantha because he was outwardly unclothed and inwardly free from all bonds and worldly ties.

In his thirteenth year Mahâvîra married Yasoda, a Ksatriya lady, who belonged to the Kaundinya gotra and had by her a daughter named Anojja or Priyadarsana. In his thirtieth year he lost his parents.

After the death of his parents, he fulfilled his promise of going out to establish a universal religion of love and amity. After 12 years of penance and meditation, he attained omniscience at the age of 42 and lived thereafter for 30 years to preach his religion in Northern India.

For a year and a month since he renounced the world Mahâvîra did not leave off his robe. Thereafter he gave up his robe and became unclothed. He shunned the company of the female sex and of all householders. He wandered about disregarding all slights, not being attracted by any worldly amusements. He used to eat only clean food and observed moderation in eating and drinking.

He meditated day and night undisturbed, unperturbed, exerting himself strenuously. He never cared for sleep for the sake of pleasure. Well controlled he bore all dreadful calamities and different kinds of feelings, ill-treated he engaged himself in meditation, free from resentment. He endured all hardships in calmness. Well guarded he bore the worldly pains. Abandoning the care of his body he calmly endured pain, free from desire. He lived on rough food : rice pounded. Sometimes he did not drink for half a month or even for a month; sometimes he ate stale food. He himself did not commit any sin He meditated persevering in some posture without the smallest motion. He meditated in mental concentration on the things above, below, beside. He never acted carelessly. Thus as a hero at the head of a battle he bore all hardships and remaining undisturbed proceeded on the road to deliverance. Understanding the truth and restraining the impulses for the purification of the soul he finally liberated himself from the bondage of this world.[5]

Mahâvîra renounced the world at the age of thirty. According to the Jaina Bhagavati Sutra, he came in contact with

Mokkhaligosala, a heretical teacher, who afterwards became an independent leader of thought. The considerable similarity between some of the heretical doctrines and Jain or Buddhist ideas is very suggestive and it favours the assumption that both Mahâvîra and Buddha owed some of their conceptions to the heretical teachers of which Mokkhaligosala was the most famous.

Mahâvîra acquired the highest knowledge and intuition called *Kevala* which is infinite, supreme, unobstructed, unimpeded, complete and full He was then lost in deep meditation in a squatting position with joint heels, exposing himself to the heat of the sun after fasting 2½ days even without drinking water. At the age of 42, he became a Jina—a Kevalin, omniscient, all-seeking and all-knowing. He knew and saw all conditions of the world of gods, men and demons.

During 30 years of his career as a teacher, Mahâvîra spent four rainy seasons in Vaisali and Vanijagrama, fourteen in Rajagrha and Nalanda, six in Mithila, two in Bhadrika, one in Alabhika, one in Pranitabhumi, one in Sravasti, and one in the town of Pava which was his last rainy season. The Kalpasutra mentions the places where Mahâvîra spent 42 rainy seasons since he renounced the life of a householder.

Mahâvîra in his life-time had an excellent community of 14000 recluses with Indrabhuti at their head, 36000 female recluses with Candana at their head 1,59,000 lay disciples with Sankhasataka at their head and 3,18,000 female lay disciples with Sulasa and Revati at their head.[6] Among the immediate followers of Mahâvîra, eleven became distinguished as *ganadharas,* guiding and instructing nine separate groups of nirgrantha recluses placed under them. Thus we see that he had an extraordinary influence over the people of his time. The people of Anga and Magadha were proud to think that their country was hallowed by the presence of so great a teacher as Mahâvîra.

The venerable ascetic Mahâvîra died, went off, quitted the world, cutting as under the ties of birth, decay and death. He was indeed one of the great teachers of mankind. He was one of those teachers through whom the problem of the perfection of man came to be recognised as the highest problem before progressive humanity. All the rules of religious life which he had enjoined, were intended to be a practical aid to the attainment of perfection

of the self. He did not preach to others what he had not practised himself. The goal set before mankind was the blissfulness of the entire being which could not be bought by the wealth, pomp, and power of the world. This happy state is to be attained through patience, forbearance, self-denial, forgiveness, humanity, compassion and consideration, in short, suffering and sacrifice, love and kindness. If he died, he died to live as an eternal personality.

Mahâvîra predeceased Buddha by a few years. Dr. Hoernle conjectures that he died some five years before the Buddha.[7] It follows from the evidence of the Abhayarajakumara Sutta of the Majjhima Nikaya that he was aware of the dissension between Buddha and Devadatta. Judging from the documentary evidences Dr. Hoernle's conjecture seems to be somewhat accurate.

Mahâvîra inculcated the doctrine of *ahimsa* or non-harming to his disciples and followers. This very principle of non-harming had a salutary effect on a man's diet. Those who came under the influence of his personality and teaching gave up the habit of taking meat and fish and adhered to vegetable diet. The same principle served to mitigate the rigour and ruthlessness of the criminal justice of ancient India. Compassion for the suffering fellow beings is just the other side of non-harming. The principle of compassion was at the back of many philanthropic and humanitarian deeds and institutions which he encouraged. The doctrine of action (kriyavada) which he taught went to make men conscious of their responsibility for all their acts, mental, vocal or bodily The same also awakened the consciousness that salvation was not a gift of favour but an attainment within human possibility. He dispensed with the idea of hereditary priesthood. According to him it is for all persons to decide for themselves whether they will live as householders or turn monks according to their choice and fitness.

The distant end or ultimate object of Jainism as taught by Mahâvîra is Nirvana which consists in peace.[8] Nirvana is *moksa* or liberation, *mukti* or deliverance. Liberation can only be realised by man in the highest condition of aloofness and transcendentality of himself.[9] It has been explained as a safe place where there is no old age, nor death, nor pain, nor disease but it is difficult of approach. It is freedom from pain or perfection which is in view

of all, it is the safe, happy and quiet place which the great sages reach. It is the eternal place according to the Uttaradhyayana Sutra[10] According tő Mahâvîra one should practise self, restraint with regard to the body, speech or mind. This is what is called Samvara which is just the other aspect of *dukkarakarika* or tapas. By the fourfold self-restraint the Buddha meant the four moral precepts each of which is viewed in its fourfold aspect. The practice of penances was to be resorted to as a means of wearing out and ultimately destroying the effects of sinful deeds committed in former existences and that of the threefold self-restraint as a means of not giving effect to a new karma. From the undoing of the effects of old karma by means of penances and the non-doing of such acts as are likely to produce a new karmic effect, there follows the non-gliding of the self in the course of samsara in future. The sequel of this is the destruction of *karma,* the sequel of that is the destruction of the painful physical and mental conditions of the self. The three essential things of Jainism are Jnana or sphere of knowledge and intuition, *darsana* or sphere of faith and devotion, and caritra or sphere of conduct and behaviour.[11] The main system of Jainsim came to be represented as Navatattva or doctrine of nine terms, e.g jiva, ajiva, bondha, punya, papa, asrava, samvara, karmaksaya and moksa.[12] The doctrine of Nayas is just what is called Syadvada. The *Nayas* are no other than the seven modes of Syadvada. The Syad mode was the real way of escape from the position of the dogmatist and that of the sceptic from both of which Mahâvîra recoiled. Kriyavada is nothing but *Karmavada* or the doctrine of action.[13] Buddhism also was promulgated as a form of Kriyavada or Karmavada. In the teachings of Mahâvîra, Kriyavada is sharply distinguished from akriyavada (doctrine of non-action), ajnanavada (scepticism) and vinayavada (Formalism). There are various types of akriyavada mentioned in the Sutrakrtanga which have been well discussed by me in my "Mahâvîra His Life and Teachings" (Pp. 76-78). The Vinayavada is the same as *silabbataparamasa* of the Buddhists. It is a view of those who maintain that the purity of oneself may be reached through the observance of certain moral precepts or by keeping certain vows as prescribed. The upholders of *Vinayavada* assert that the goal of religious life is realised by conformation to the rules of discipline.[14] The painful condition of the self is brought

about by one's own action. Pleasure and pain are brought about by one's own action.[15] Individually a man is born, individually he dies, individually he falls from this state of existence and individually he rises. His passions, consciousness, intellect, perceptions and impressions belong to the individual exclusively.[16] All living beings owe their present form of existence to their own *karma*. The sinners cannot annihilate works by new works,[17] the pious annhilate their works by abstention from works' Pleasant things are not produced from pleasant things.

Knowledge, faith and virtue (jnana darsana and caritra) are the three terms that signify the comprehensiveness of Jainism as taught by Mahâvîra. The Uttaradhyayana Sutra adds austerities as the fourth to the earlier list of the three terms. Knowledge is characterised as right knowledge, Faith as right faith and Virtue as right conduct These three constitute the path to nirvana or liberation or perfect beatitude.

There are five kinds of knowledge according to the Jains:—(1) *Sruta* or that which is derived from the study of sacred books, (2) *Abhnibodhika* or that which is derived from one's experience, thought or understanding, (3) *Avadhi* or that which is co-extensive with the object, (4) *manahparyaya-jnana* or knowledge of the thoughts of others and (5) *Kevala* or the highest knowledge. The *manahparyayajnana* is defined in the Acaranga-sutra as a knowledge of the thoughts of all sentient beings (11.15.23). The *Kevala-Jnana* means omniscience enabling a person to comprehend all objects.[18]

Right knowledge, faith and conduct are the three essential points in Mahâvîra's teachings which constitute the path leading to the destruction of *karma* and to perfection.[19] Destruction means the exhaustion of accumulated effects of action in the past. Perfection (siddhi) consists in the consciousness of one's liberation and liberation means the freedom of soul from its bondage.

The terms *jiva* and *ajiva* comprehend the world of existence as known and experienced. *Jiva* signifies all that has life and ajiva signifies the things without life. The study of the category of *Jiva* is important because it is in connection or inter-connection with the six classes of beings that the process of karma sets in and the nature of man's conduct is determined. The category of *ajiva* helps us in completing our study of the world of life and of existence.[20]

The third category is *bandha* or bondage of soul. Bondage is the subjection of soul to the laws of birth and death, old age and decay, pleasure and pain and other vicissitudes of life brought about by the effect of *karma*. The soul which is the fifth of the five astikayas represents the principle of intelligence. According to the Uttaradhyayana Sutra (XXVIII. 11), the characteristic of soul is knowledge, faith, conduct, austerities, energy and realisation of its developments. According to Mahâvîra, the soul which has no form is conscious [21]

The soul in combination with the body is the doer of all actions. One should abstain from killing beings, theft, falsehood, sensual pleasures and spirituous liquor. A person will suffer the consequences of whatever may preponderate as between an act and forbearance from it The pious obtains purity and the pure stands firmly in the law. A person of pure faith always realises the truth

A monk should cast aside all fetters and all hatred. Pious ascetics get over the impassable *samsara*. Stupid sinners go to hell through their superstitious beliefs. A true monk is one who does not care for his life, who abandons every delusion, who always practises austerities and avoids contact with wicked men and women. He who practises self-discipline, meditates on soul, wise, hardy, calm and does not hurt anybody is a true monk. A monk should be steadfast, righteous, content, restrained and attentive to his duties. He should be impartial towards all beings of the world and should be careful to speak truth He should keep the severe vow of chastity. He should practise mental and bodily penances. He who possesses virtuous conduct and life, who has practised the best self-control, who keeps from sinful influences and who has destroyed *karma* will attain *mukti* An ascetic will by means of his simplicity enter the path of Nirvana According to Jains there are three ways of committing sins:—By one's own activity, by commission and by approval of the deed Each is distinct from the other.[22] A sage should always .vanquish his passions. He should expound the law correctly. He should not neglect the smallest duty. The virtuous exert themselves for liberation. A monk should conform himself to the opinion expressed by the Jinas and wander about till he reaches final liberation.

Mahâvîra's great message to mankind is that birth is nothing,

that caste is nothing, and that *karma* is everything and on the destruction of *karma* the future happiness depends.

Concentration is indispensable for getting equanimity of mind and consequent spiritual illumination. We have to contemplate on blissfulness, purity of body, and purity of mind The following are the four ways to meditate on purity of mind. (1) love, (2) love towards the suffering world, (3) love towards the happy and (4) love towards the criminal or cruel persons.

In this world of misery, disease, old age and death, there is no other protection than the practice of the truth. The continual cycle of births and deaths will not be ended and therefore we should make some efforts to free ourselves, from it. According to Mahâvîra, a person must be earnest, of sound mind, pleasing by nature charitable, well-behaved, and of good moral character, compassionate, and sympathetic, just and impartial, cautious and honest, polite and intelligent and self-controlled.

In Jainism *lesya* is said to be that by means of which the soul is tinted with merit and demerit. It arises from yoga, or kasaya, namely, the vibrations due to the activity of the body, mind, or speech or the passions.

Karma is the deed of the soul It is a material forming a subtle bond of extremely refined matter which keeps the soul confined to its place of origin or the natural abode of full knowledge and everlasting peace. According to Mahâvîra this universe is eternal and it is nothing but sum total of substances which have been existing from eternity and shall remain so for ever. In this universe nothing new is created nor is anything annihilated.

Moksa is the essential point in the teachings of Mahâvîra which a generally understood as emancipation. It really means the attainment of the highest state of sanctification by the avoidance of pain and miseries of the worldly life. It is the summum bonum or the state of perfect beatitude. It may also mean the final deliverance or liberation from the fetters of the worldly life and total annihilation or extinction of human passion.

Much importance is given to soul and individuality. Karma plays an important part in the Jaina metaphysics. The Jaina ethics has for its end *moksa* or liberation. Internal and external tapas are important in Jainism The former comprises the austerities practised by the Jains and the latter, spiritual exercises. Fasting is

the most conspicuous austerity which the Jains have developed and they have reached proficiency in it.

Thus we see that Jainism is a practical religion and as such the tenets of Jainism consist of the following points: longing for liberation, disregard of worldly objects. obedience to the co-religionists, practice of penances, forgiveness, concentration of thoughts, self-control, mental independence, freedom from passion and greed, forbearance, sincerity of heart, watchfulness of the mind, speech, and body, discipline of the mind, speech and body, possession of knowledge, faith and virtue, freedom from karma, subduing the organs of sense, conquering anger, pride, deceit, greed, hatred, wrong belief, etc.

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1 According to the Jain *Urasagadasuo* (Vol. II, pp 5-6), Mahâvîra was born at Koliaga
2 *Digha Nikaya*, I, p 49
3 *Sumangalavilasini*, I p 168
4 *Sutrakrtanga* 1 2 3 22
5 *Acaranga Sutra*, 1 8 9
6 *Kalpa Sutra*, p 134
7 *Ajivikas*, Hastings' *E of Religions and Ethics*
8 Sutrakrtanga 1 11 11
9 *Sutrakrtanga* 1, 10 12
10 XXIII, 81-84
11. *Sutrakrtanga* 1,6, 14
12 Uttaradhyayana Sutra, XXVIII, 14
13 *Sutrakrtanga* 1 12 21
14 *Sutrakrtanga* 1 12 4
15 *Anguttara* Nikaya, III, p 440
16 *Sutrakrtanga* II, 1 41
17 *Ibid*, 1, 12 15
18 *Acaranga-Sutra*, II, 15 25
19 *Sutrakrtanga* 1, 2 1 21 22
20 Uttaradhyayana, XXXVI
21 Sumanagalavilasini, p 119
22 Majjhima Nikaya I 372

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8

MAHÂVÎRA AND HIS PHILOSOPHY OF LIFE

—A.N. Upadhaye

The quest for the higher on an intellectual or metaphysical plane has been all along, in India, the privilege or province of some outstanding individual or individuals, while the mass of the population, generally steeped in ignorance and poverty, was devoted to crude deification and ancestor-worship. The power of a religious leader lay in his ability to win over to his creed the people around him. In India there have been two types of religious leader : the Priest, and the Ascetic.

The priest was a champion of ritualism. He vigorously claimed that the welfare and indeed the very existence of the world, including even the gods, depended upon the maintenance of their systems of sacrifice, which grew to immense size and complexity. The cults popularised by him were polytheistic; the deities were very often forces of nature; and man was put at their utter mercy, the priest alone being capable of saving him by seeking the favour of the deities through sacrificial rites. This is the line of thought of the Vedic religion and its custodians. It came into India from outside, from the North-West. And, thanks to the mesmeric power exerted by elaborate ritual, it gradually spread towards the East and the South catching handfuls of followers here and there.

As distinguished from this, in the East, along the fertile banks of the Ganges and the Jamuna, there flourished in India a succession of ascetic Teachers, who, hailing from rich families, had enough leisure for high thinking and religious meditation. For them, the spirit in man, and also in all animate beings was the focus of religious meditation as well as an object of

investigation in relation to all that is inanimate in the universe. This brought them face to face with the problem of life here and elsewhere, since both spirit and matter were real for them—real, and therefore essentially eternal, though passing through the flux of change Life here and hereafter was the result of the beginningless connection between spirit and matter, which was the source of all the misery in this world, and the aim of religion was to separate matter from spirit, so that the latter might achieve a state of liberation in which it would exist in a plenitude of purity, bliss and knowledge. Man is his own master ; his thoughts, words and acts have made him, and continue to make him, what he is; it is in his hands to make or mar his present or future, the great Teachers of the past are his ideals to inspire him along the path of religion, and he has to struggle, with hope, on the well-trodden path of spiritual progress, following a code of moral and ascetic discipline, till he reaches the goal of spiritual emancipation or perfection.

Thus it will be seen that here, in the Eastern stream of religious thought, there is no place either for a Deity who shapes the universe and meddles in its matters, or for a priest invested with mysterious powers to propitiate Him This line of thought is well represented by Jaina Tirthankaras like Neminatha, Parsva and Mahâvîra, by Ajivaka Teachers like Gosala, by Samkhya philosophers like Kapila and promulgators of Buddhism like Buddha.

With the political freedom of our land, there is great enthusiasm all over the country, particularly patent and eloquent among the educated classes who have started revaluing the ancient Indian heritage in a new perspective. It is in the fitness of things that great personalities like Mahâvîra and Buddha are remembered with reverence in this context I have often wondered how these great Teachers, whose preachings have such an abiding human appeal, could have been somewhat neglected for some time in the very land which they enriched and elevated in its moral stature It is, however, a happy augury that their greatness is being appreciated today all the more As usual, it is an irony with us, that Western scholarship has to make us aware of the greatness of our men and matters. Very valuable work in the fields of Jaina and Buddhist literatures was done be Western savants; and today,

we are in a position to appreciate the greatness of Mahâvîra and Buddha, better than we could do in earlier days.

As a sign of the new spirit, the 2500th Parinirvana Day of Buddha was celebrated few years back; besides, the Jayanti days of Mahâvîra and Buddha are now celebrated all over the country every year.

Mahâvîra was a contemporary of Buddha and he stands as the 24th Tirthankara whose preachings fully breathe the spirit of what I have called the Eastern stream of thought in India. All that Mahâvîra and his predecessors preached goes under the name of Jainism today, but that should not come in the way of our appreciating and putting into practice the great principles preached by Mahâvîra which stand today embeded and elaborately interpreted in Jaina literature in different languages.

Those who have visited Bihar can testify to the fertility of that part of India; but more than that, in the history of Indian thought and culture, Bihar has played an important role. The great champions of Atma philosophy like Buddha, Janaka and Mahâvîra hail from this part. It is Mithila in Bihar that has made substantial contributions to Mimamsa, Nyaya and Vaisesika systems. Some 2500 years ago, Vaishali (modern Basarh, some 30 miles to the north of Patna) was a prosperous capital. A suburb of it was called Kundapura or Ksatriyakunda; and here in the palace of King Sidahartha of his queen Trishala or Pryakarini Mahâvîra was born : to emphasise his various outstanding traits, he was also known as Jnata putra, Vaishaliya, Vardhamana, Sanmati, etc. His mother belonged to the family of Chetaka, the mighty Licchavi ruler of Videha at whose call Licchavis and Mallas cooperated both for defence and offence. Tradition is not unanimous about his marriage; according to the one, he was a celibate throughout; while according to another, he married Yasoda and had a daughter called Priyadarshana. As a prince, having excellent connections with ruling dynasties of his times, it was expected of him to rule with authority and enjoy the pleasures of a prosperous career after his father. But that was not to be. Just at the age of 30, Mahâvîra decided like a hero to relinquish the comforts of a princely life and undertook the life of an ascetic with a view to attain spiritual happiness, and thus place before the world the

correct values of life and an example of his having solved its problems in a successful manner. Attachment and possessive instincts have been the greatest obstacles in the attainment of spiritual peace and purification; and he gave them up in an ideal manner. Physical comforts are not an end in themselves; and Mahâvîra became a Nirgrantha, and went about practising severe penances, even without any clothes on his body. We have graphic description of his hardships given in detail in the Acharanga, etc., people abused him, boys pelted him with stones, and thus he was subjected to many calamities in the eastern part of Bengal. After twelve years of rigorous penances, Mahâvîra had a triumph over physical weaknesses and limitations; and he attained pure and perfect knowledge which transcended the limits of space and time: he became a Kevalin—a Sarvajna. Shrenika Bimbasara was his contemporary and was ruling at Rajagriha. Mahâvîra delivered his first sermon on the hill Vipulachala in the vicinity of Rajagriha For full thirty years he visited different parts of the country; and it was his Vihara, or religious tour, as well as that of Buddha, that gave Magadhan territory the name of Bihar. Mahâvîra's parents belonged to the school of Parshva; during his Vihara, Mahâvîra explained to his society various problems of life and their solutions. He laid maximum stress on the sanctity and dignity of the spirit, and his preachings were meant for one and all who conformed to the religious discipline outlined by him The organisation of his followers, including princes as well as poor peasants, conformed to the fourfold pattern consisting of Monks, Nuns, Householders and House-ladies · this nomenclature continues in Jainism even to this day. The influence of the great principles preached by Mahâvîra is seen in India even outside Jainism. He was a Tirthankara, who prepared a ford for the suffering humanity to achieve peace here and bliss elsewhere. In view of the all-embracing character of Mahâvîra's principles, Samantabhadra, as early as c. 2nd century A.D., called the Tirtha of Mahâvîra by the name Sarvodaya, which terms so commonly used now-a-days after Gandhiji. At the age of 72, Mahâvîra attained Nirvana at Pava in 527 B.C., and this day is celebrated with lights all over India as the Divali Day.

A large amount of literature, both ancient and modern, is available on the life and activities of Mahâvîra; and many myths, miracles and legends have grown about his personality, as usual with all religious dignitaries. Scientific and historical scrutiny unaffected by sectarian prejudice and religious bias is made difficult by the very nature of the sources from which the information has to be gleaned. What I have attempted above is a bare outline of Mahâvîra's biography. If it is difficult, or beyond the means of historical study, to know all about Mahâvîra, in my humble opinion, it is more important to understand and put into practice the principles preached by Mahâvîra than to discuss this detail or that about his personal life.

In this connection, I make a little digression of introducing some aspects of Vaishali, the birthplace of Mahâvîra. The town was at its height of prosperity, and by its assosiation with Mahâvîra it became far-famed in the religious world of India.

Teachers from Vaishali preached great principles for the uplift of humanity and lived an austere life of fasts and penances; and Mahâvîra stood out as the most prominent of his contemporaries. According to the Mahavastu, Buddha sought his first teachers in Alara and Uddaka at Vaishali and 'even started his life as a Jain under their teachings.' After discovering his Middle Path, he became more and more honoured at Vaishali, receiving even royal reception: the city built for him a Kutagara-sala, a pinnacled rest house, in its suburban park known as the Mahavana. It is at Vaishali that the Second Buddhist Council was held; and it came to be looked upon as a holy spot where differences in the Sangha could be ironed out. His celebrated disciple Amrapali was a resident of Vaishali at which place she bequeathed her park to Buddha and the community. Vaishali had its political significance too. It had a Republican Government, and King Chetaka, the Licchavi Republican President, organized a Federation of Republics comprising Mallakis, and 18 Ganarajas of Kasikosala, besides the 9 Licchavi Republics. The working of the Vajjian Confederation, so vividly described in the Dighanikaya, is an unique example of its kind and essentially contributed to the efficiency and solidarity of the Republic. Further Vaishali was a commercial capital where seals were

issued by three classes of guilds, namely, Bankers, Traders and Artisans. When Fa-Hien visited India (A.D. 399-414), it was an important religious, political and commercial centre; but its fall began in the next three centuries and what Hiuen-Tsang (A.D. 635) saw there was more or less in ruins, and today it is only a neglected village.

The Indian Republic of today has inherited a great deal from the spirit of Vaishali, and the Vajjian concord is the pedestal of our Democracy, apart from the fact that Ahimsa with its corollaries, viz., Panchashilas, is the bedrock on which our policies are built. By adopting Hindi as the State Language, our Central Government is only carrying on the policy of Magadhan Governments which gave more importance to the language of the masses than to that of the classes. The inscriptions of Ashoka are all in Prakrit. Our Late Prime Minister, Pandit Jawaharlal Nehru, when said that he could find time to meet the humblest in the country even in preference to his big officials easily reminds one of Ashoka, the Priyadarshin, who had a similar dictum. Thus it is but natural that Vaishali can no more be neglected Thanks to the vigilant eye of the Central Government, patronage of the Bihar government, princely gifts of enlightend industrialists like Shantiprasadji and the active efforts of the Vaishali Sangha with its able workers like Shri J.C. Mathur, Vaishali is rising up again. The Bihar Government have started a post-graduate Institute there for Prakrit and Jaina studies, we have no doubt that the place will become a great centre of learning.

Through the ravages of time and tide, and due to political vicissitudes Vaishali fell into ruins; and we had nearly forgotten its identity. But Vaishali has not forgotten its worthy sons. Among the Jaina and Buddhist relics, the most important remnant is a plot of fertile land, owned by a local significant family of Simha or Natha Ksatriyas, which is never cultivated, as far as the family memory goes, because for generations it is believed in the family that on that spot Mahâvîra was born and hence it is too sacred to be cultivated. It is a remarkable event in the religious history of India that the memory of Mahâvîra is so concretely kept at his birthplace by his kinsmen though more than 2500 years have quietly elapsed.

The period in which Mahâvîra lived was undoubtedly an age

of acute intellectual upheaval in the cultural history of India; and among his contemporaries there were such religious teachers as Kesa Kambalin, Makkhali Goshala, Pakudha Kaccayana, Purana Kassapa, Sanjaya Belatthiputta and Tathagata Buddha. Mahâvîra inherited a good deal from earlier Tirthankars. He left behind not only a systematic religion and philosophy but also a well-knit social order of ascetics and lay followers who earnestly followed and practised what he and his immediate disciples preached.

Buddha and Mahâvîra lived in the same age and moved about in the same area with the same dynasties and rulers in view. They stressed the dignity of man as man and preached to the masses in their own language high moral ideals which advanced the individual on the spiritual plane and further contributed to social solidarity. To posterity, they are the best representatives of the Eastern or Magadhan religion, or what is generally called the Sramanic culture; the basic literature embodying their utterances, has luckily survived to us. A comparative study of the early Jaina and Buddhist works presents a remarkable similarity and breathes verily the same religious and moral spirit which has not only stood the test ot time for the last two thousand years and more but is also serving today as the master key to the solution of many a human problem. Truth and non-violence as preached and practised by the Mahatma can be better appreciated against the background of the moral code preached by Mahâvîra and Buddha. The references to the Nirgrantha tenets in the Pali canon are of great value for assessing the relation of Jainism and Buddhism.

Apparently there was so much in common between Buddha and Mahâvîra, that early European scholars mistook them for one individual. But today, with the progress of studies, they stand before us as two distinct personalities who have left an abiding influence on the history of Indian thought. Buddha, it has to be noted, experimented with many teachers prior to his enlightenment, and discovered the Middle Path, after rejecting much of the religious thought current round about him. That was not the case with Mahâvîra. The religion preached by Vrasabha, Neminatha and his immediate predecessor Parshva (who flourished just a couple of centuries before Mahâvîra) was already inherited by him and he presented it for contemporary society.

Buddha is less compromising with the creeds of his contemporaries, because he started with the conviction that he had personally discovered something new for humanity. But Mahâvîra was more accommodating and compromising and quite willing to understand the point of view of others, primarily because he was preaching an earlier religion, may be for a slightly different order of monks and laymen. "It is evident," as Jacobi has remarked, "that both Mahâvîra and Buddha have made use of the interest and support of their families to propagate their Order. Their prevalence over other rivals was certainly due in some degree to their connection with the chief families of the country." Buddha had a longer lease of life: he lived for full eighty years; while Mahâvîra lived only 72 years. The middle path of Buddha struck a note of novelty and inspired so much enthusiasm among his new followers that its influence spread far and wide. Mahâvîra, however, had to preach both to old and new followers, and obviously he must have been guided by a spirit of compromise : the question of new recruits was not with him as urgent as it was with Buddha. There is evidence, further confirmed by close similarity between Jaina and Buddhist monastic rules, that Buddha did try the Nirgrantha way of living for a while, obviously the one preached long before by Parshvanatha. As observed by Jacobi "Niganthas (Nirgranthas), now better known under the name of Jainas or Arhatas, already existed as an important sect at the time when the Buddhist church was being founded." The Pali canon refers to Mahâvîra as Niggantha Nataputta. Both Mahâvîra and Buddha thus started their careers with the same capital of Sramanic ideology, but differed later in details and so also their followers with changing times and places, The subsequent history of Jainism and Buddhism, the former confining itself primarily to India but still surviving as a living institution and the latter spreading with remarkable zeal practically all over the Eastern hemisphere but losing its bearings in the very land of its birth, has its seeds to be sought in their earlier beginnings outlined above. It is absolutely necessary that the doctrines of Buddha and Mahâvîra be studied in more detail than is done ordinarily by the educated man.

The history of the Jaina Church has many a bright spot here and there. After Mahâvîra the Church was led by a series of eminent monks and received patronage from kings like Srenika

Bimbisara, Chandragupta Maurya, etc. Many religious monks, ruling dynasties, wealthy traders and pious families have contributed to the stability and continuity of the Jain Church with the result that India can feel proud of the Jaina contributions both to its civilization and culture in matters of art, architecture, literature and moral code.

The preachings of Mahâvîra are embeded in the canonical texts, and they are interpreted by series of commentaries known as Nryuktis, Churnis, Bhashyas and Tikas. Individual topics are discussed in manuals and further illustrated by extensive narrative literatures. The doctrines are logically defended by a number of authors in comparision with and contrast to other Indian systems. Jaina contributions to Indian literature embrace various subjects; they are spread in different languages like Prakrits (including Apabhramsa), Sanskrit, Tamil, Kannada, Old Hindi, Old Gujrati, etc. Jaina authors have considered language only as means to an end; they never invested any one language with religious sanctity. Thanks to their broad outlook, they could make salient contributions to Sanskrit and Prakrit; and how they have enriched Tamil and Kannada. Buhler wrote many years back about Jaina literature in this manner: "In grammar, in astronomy as well as in all branches of belles-letters the achievements of Jainas have been so that even their opponents have taken notice of them and that some of their works are of importance for European Science even today. In the South where they have worked among the Dravidian peoples, they have also promoted the development of these languages. The Kanarese, Tamil and Telugu literary languages rest on the foundations erected by the Jaina monks. Though this activity has led them far away from their own particular aims, yet it has secured for them an important place in the history of Indian literature and civilization." This prophetic observation of that great German scholar is not only fully born out, but later finds and researches have also shown that if Buhler had lived today, he would have been more eloquent on the Jaina contributions to Indian literature with such meticulous care and perseverance Jainas have preserved Mss. collections in places like Jaisalmer, Jaipur, Pattan and Moodbidry that these are a part of our national wealth. They built these collections with such an academic and catholic outlook, that there was hardly any place for religious bias.

It must be said to the credit of the builders of the great collections at Jaisalmer and Pattan that it is here that we could trace certain original Buddhist works which otherwise were known to us only from Tibetan translations.

A dispassionate and critical study of Jaina, literature enables one to get a fair idea of the Jaina outlook or view of life. By the Jaina view of life we mean the view of life sanctioned by Jainism as apparent from an objective and judicious interpretation of the fundamentals of Jaina metaphysics and ethics and not the outlook on life which the followers of Jainism generally have today.

Metaphysically speaking, all souls, according to their stage of spiritual evolution or progress (in terms of Gunasthanas) have a legitimate place on the Path of religion ; everyone's position is determined by his Karmic limitations, and his progress depends on his potentialities. The Jaina God is neither a Creator of the universe nor a Dispenser of favours and frowns. He is a spiritual ideal, but also a being who has reached absolute perfection If he is praised and worshipped, it is with a view to remembering His virtues so that we may cultivate them in ourselves and attain the same status. Every soul must reap the fruits, pleasant or painful, of all it has done; for it is, in the last analysis, the architect of his own fortune. The question of exchanging one's sins or merits with any other soul is irrelevent. Now, clearly such an attitude does not leave one at the mercy of an outside agency, divine or semi- divine and enables one to work with confidence and hope. The individual, however criminal under the stress of internal and external forces, need not despair because he is latently divine, and a day will come when he will realize himself.

Jainism lays down certain ethical standards, which are duely graded, for the uplift of the individual as a social being. As long as he lives as a member of society, besides what he owes to himself for his spiritual betterment, he owes a good deal to the society in which he is living, but if he relinquishes the world and leads the life of an ascetic, his ties with society and his responsibilities towards it are considerably reduced. In Jainism, the duties of a householder, are in miniature those of a monk; and a householder, while duly carrying out his household duties, rises steadily to the status of a monk

Ahimsa is the most important principle that permeates the

Jaina outlook of life. In simple language it means the greatest possible kindness towards the animate world. Jainism has prepared a graded series of living beings; and a religious person has to strive his best to minimise harm to them. Every living being has a sanctity and a dignity of its own; and one has to respect it as one expects one's own dignity to be respected. A man of kindly temperament sheds around him an atmosphere of kindness. Jainism has firmly held that life is sacred irrespective of species, caste, colour, or nationality. A resident of Hiroshima or Nagasaki is as sacred as one in New York or London : what his colour is, what he eats, and how he dresses-these are external adjuncts. Thus the practice of Ahimsa is both an individual and a collective virtue; and this kindly attitude, which requires that our hearts be free from baser impulses like anger, pride, hypocrisy, greed, envy and contempt, has a positive force and a universal appeal.

The second virtue which Jaina ethics lays stress on is good neighbourliness; one should speak the truth and respect the right of property. It is thus that one becomes trustworthy in society, and at the same time creates an atmosphere of security, for others. One's thoughts, words and acts must be consistent with each other; and they must, further, create an atmosphere of confidence and safety round about. It is no use being untrue to one's immediate neighbour and pretending to be highly cosmopolitan and benevolent towards people living beyond the seas. Individual kindliness, mutual confidence and a reciprocal sense of security must start with the immediate neighbour and then be gradually diffused in society at large, not only in theory but also in practice. These virtues can go to constitute coherent social and political groups of worthy citizens who yarn for peaceful coexistence with the wellbeing of the entire humanity in view.

The third virtue is a steady and progressive restraint on acquisitveness which manifests itself either in the form of yearning for sensual or sex pleasure, or for acquisition of property. This virtue is to be practised in different degrees at different stages of one's spiritual or religious progress. An ideally religious man is entirely free from acquisitiveness in thought, word and deed; his last vestige of property is his body alone, and his wants are the minimum required to sustain it; and this too he voluntarily relinquishes in the end when he finds that it gives him no more

aid in the practice of religion. Pursuit of pleasure is an endless game; individual inclinations and passions must be duly trained and curbed; thus indeed does one get mental poise and spiritual balance. A voluntary limitation of property is a community virtue which results in social justice and fair distribution of utility commodities The strong and the rich should not weed out the weak and the poor but put such voluntary restriction on their instincts and possessions that the underprivileged to have a fair chance in life. Any attempt to enforce these qualities by an external and legal authority, either on the individual or society, will lead to hypocrisy or secret criminal tendencies. It is for sensible individuals to practise these virtues, and thus set an example from which an enlightenment society will gradually be developed.

There are many elements which go to constitute the intellectual make-up of an individual : his inheritance, environment, upbringing, studies and experiences. It is this intellectual make-up that shapes his convictions and opinion : if he lacks in intellectual honesty and integrity of expression, these latter may get perverted All these, moreover, get a different colouring according to the motives and ambitions of individuals, singly or collectively This is why one finds that unanimity of opinion or agreement in views is very scarce For most of us, even presuming that all of us are sincere, it is easier, nay almost natural, to differ rather than agree on any given topic. To meet this situation, Jainism has presented to the world two significant instruments of understanding and expression one is the Nayavada and the other, Syadvada The Nayavada enables one to analyse the various points of view and appraise their relative validity . It is a remarkable method for the analytical comprehension of a complex question Naya is a particular approach. It reveals a partial or a particular view of the totality, and it should not be mistaken for the whole. A synthesis of these different viewpoints is an imperative necessity; therein every viewpoint must retain its relative position. and this need is fulfilled by Syadvada. One can say 'yes' or say 'no' or even express one's inability to state anything these three basic statements, when combined, can give rise to seven predictions which are qualified by the term '*syat*' or 'may be,' indicating the limits of understanding and expression. Syadvada, in course of the process of assertion or denial, curbs down and

harmonises the absolute viewpoints of individual Nayas. "Syadvada," says Professor A. B. Dhruva, "is not a doctrine of speculative interest, one intended to solve a mere ontological problem, but has a bearing upon man's psychological and spiritual life." It has supplied the philosopher with catholicity of thought, convincing him that Truth is not anybody's monopoly with tariff walls of denominational religion, while furnishing the religious aspirant with the virtue of intellectual toleration which is a part of that Ahimsa which is one of the fundamental tenets of Jainism.

Human beings have limited knowledge and inadequate expression. That is why different doctrines are inadequate; at the most they are one-sided views of the Truth which cannot be duly enclosed in words and concepts. Jainism has always held that it is wrong, if not dangerous to presume that one's own creed alone represents the truth. Toleration is, therefore, the characteristic of Jaina ideology. Even the Jaina monarchs and generals have a clean and commendable record to their credit in this regard. The political history of India knows no cases of persecution by Jaina kings, even when Jaina monks and laymen have suffered at the hands of other religionists of fanatical temper. Dr. Saletore has rightly observed: "The principle of Ahimsa was partly responsible for the greatest contribution of the Jainas to Hindu culture—that relating to toleration. Whatever may be said concerning the rigidity with which maintained their religious tenets and the tenacity and skill with which they met and defeated their opponents in religious disputations, yet it cannot be denied that the Jainas fostered the principle of toleration more sincerely and at the same time more successfully than any other community in India."

Time was when man was at the mercy of nature; today, however, he has dived deep into the mysteries of nature and become her master instead of her slave. There is such rapid progress in the various branches of science; and the scientist's achievements in nuclear physics and atomic weapons are so astounding that, if he so intends, he can destroy the entire human race and change the face of the earth. Thus, to-day, the human race is standing on the verge of catastrophe; its mind is getting befogged and bewildered; and it is rushing towards the very precipice which it wants to avoid. Obviously, we are required to revalue our values.

The progress of science is the corollary of an attempt to achieve greater happiness for man. But, unfortunately, man as man is not properly understood; and there is, too, a great deal for international misuse of language. By the term "man" many have only "the white man" in view; and such an attitude is subversive of all ethical standards. If some parts of the world are apparently more civilized, very often it is at the cost of the other parts. Co-operative and collective amelioration of the entire mankind has to take the place of colonial exploitation The sanctity and dignity of mankind have to be recognised in preference to our separate affluence and supremacy. Scientific skill must be accompained by a saint's wisdom. Thus man has to understand man as man. In this technically unified world, there is very little difference between oneself and others ; if I wish well to myself, that is practicable, only if I wish well to others. The doctrine of Ahimsa if rightly understood and sincerely practised, supplies the necessary basis for this humanitarian outlook of a world-citizen.

The organised atrocities of man need not make us despair. The doctrine of Karma tells us that we are the architects of our own fortune. It is for us to look into ourselves, analyse our motives,, estimate our objectives, both individually and collectively, without slavishly prostrating ourselves before any power for fear or favour; and thus work on with confidence and hope that man must progress for his existence and betterment. Every individual has the potentiality of the divine, and it is for him to realise this by following the path of religion. Physical science and technical skill have given us power, and it is for us now to choose whether we want to make forward progress for the betterment of man and his environment or just reduce ourselves to a heap of radio-active ashes.

Good neighbourliness and restraint on the acquisitive instinct are a contagious virtue: what is true of an individual is also true of a group, social or political. The man who does not know himself and refuses to know another man as man can never live at peace with himself or, obviously, at peace with others. A clear understanding of oneself and of others alone can remove mutual suspicion and counterbalance the constant threat of war, thus leading us to a true condition of peaceful coexistence.

Today, liberty of thought and speech is increasingly getting crippled in a subtle manner. Tendentious propaganda not only

conceals but also perverts the apparent facts, and the world is put on a wrong track. This means that the thinking man has to keep himself vigilant, understand the limitations of his knowledge and thus learn to respect the viewpoint of others, as laid down by Nayavada and Syadvada. Let us not lose faith in man as man, and let us learn to respect each other as man. We must see that man lives under healthy and progressive conditions as a world citizen. The basic principles of Jainism (such as Ahimsa, Vratas, Nayvada) and Syadvada if correctly understood and earnestly out into practice, can make one worthy citizen of the world.

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9

THE GREAT HERO*

—A. C. Bouquet

Vardhamana (C.599 to 529 B.C.), a *Kshatriya,* hardly seems to have been the founder of Jainism but rather the author of a successful revival of a movement which had begun some 250 years earlier. Of the real founder, Parsva, almost nothing is known, but he may well have been an extreme ascetic, since the parents, of Vardhamana are said to have been disciples of his sect, and they, when their son was thirty-one years of age, decided to engage in a "fast unto death", a practice which has been characteristic of Jain zealots.

After the voluntary decease of his father and mother, Vardhamana renounced the world and the wearing of clothes, and wandered about in Bengal like Solomon Eagle in the City of London in the reign of Charles II, performing austerities and enduring persecutions

Thirteen years later, he declared that he had gained enlightenment or *samadhi,* and became the head of a group of devotees, calling himself *jina* of Jaina (i.e., one who has attained freedom from bondage—"the victorious one").

His followers referred to him not by his personal name but as Mahâvîra, which means "the great hero" (rather as Italians would have spoken of "the Duce").

Jains are keen educationalists and are also successful in business. The standard of literacy among them is high, and their moral code elevated. They tend to amass fortunes which they spent until recently on elegant temples, but now employ more on building and maintaining schools, and also hospitals for sick animals.

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* Ed. by Akshaya Kumar Jain, Lord Mahâvîra in the eyes of foreigners, Meena Bharati, New Delhi

From the time of Mahâvîra onwards, Jains have displayed certain specific features, and have developed doctrines of a rather peculiar and distinctive character, which may well go back to the days of the founder, and which have exercised an influence on the mainstream of Hinduism. It seems fairly clear that Vardhamana's intellectual background was that of the *Samkhya* philosophy in its atheistic form. Thus Jains usually deny the existence of a Supreme Being, and treat the Absolute as consisting of a plurality of souls. The world is eternal and self-existent, and is made up of six constituent elements, units of matter, space, time, certain forces called *dharma* and *adharma,* and souls.

They venerate a number of saintly leaders called Tirathankara, all of whom are declared to have belonged to the *Kshatriya,* caste (another hit at the *Brahmans).* The aim of individual souls is by strict self-discipline to attain to the condition called *Jiva* or bliss, and so to become oneself a *Jina,* or conqueror. There is a distinction between monks and nuns on the one hand, and laity on the other. Monks and nuns have to follow a stringent rule of life. The laity are bound by minor vows, and committed to the revering and maintenance of the ascetics. Very extreme mortification is practised, and one division of the Jain community eschews entirely the wearing of clothes. Others who wear garments must not kill vermin which may lodge in them, nor, if they are meditating, must they move in order to scratch themselves.

Great reverence for all forms of organic life is taught, under the name of *ahimsa* (literally harmlessness), and Hindus like Gandhi have developed this idea so as to include pacifism and non-violent passive resistance. Jains themselves carry *ahimsa* to its logical conclusion in such practices as sweeping the ground before them as they walk, in order to avoid treading on living creatures, staining their drinks, screening their lamps from insects, and even wearing respirators so as to avoid breathing in micro-organisms. They observe great kindness to animals, and maintain asylums for sick beasts. They prohibit both the sacrifice of animals, and their slaughter for food, and even collect and rear young ones which their owners have discarded as superfluous (thus they would say that instead of drowning surplus kittens we ought to send them without exception to a cast home).

Five vows have to be taken by a fully professed Jain: (1) not to kill; (2) not to speak untruths; (3) to take nothing that is not given; (4) to observe chastity; (5) to renounce all pleasures in external objects. Rule (1) includes all speech or thought which might bring about a quarrel and so provoke a crime of violence, and self-discipline is not merely external, but includes mental exercises, acts of humiliation, and so on. The fast unto death is still in theory observable, provided one has first undergone twelve years' penance. Jain temples are clean and brightly coloured, and are visited daily by the laity, chiefly for the purpose of venerating the Tirathankaras, whose images are to be seen all around in their respective chapels. It used to be an act of great merit to increase the number of temples and shrines. The worship consists chiefly in the offering of flowers, incense, and lights, accompanied by the singing of hymns in praise of the Jain saints.

Three points may be stressed in conclusion :

(1) The moral precept of *ahimsa* or harmlessness has developed in modern Hinduism into one of positive kindness, or rather perhaps the daily practice of what has been called the silver rule (the negative form of the golden rule).

(2) Jainism is probably the antecedent, if not the parent, of Buddhism. The founder of the latter movement may have been for a time a visitor to a Jain community.

(3) Jainism in the past fifty years has produced a noted saint, Vijaya Dharma Suri, who in a sermon preached before the Maharaja of Benares taught that it was an error to call the Jains atheists, since they accepted the belief in *Paramatman*, the Self-Existent Being. It does not appear that his point of view represents that of the majority of Jains.

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10

VARDHAMANA MAHÂVÎRA*

—R. Davidi

VARDHAMANA MAHÂVÎRA, the founder of the Jain movement was a man urged by an inspiring call to rectify something he saw amiss in the accepted religious mandate of his day.

Now this mandate had been for perhaps some two centuries that volt-face, that inversion in the Naturtheism of the Vedic hymns, best called Immance : the perception of Deity less in powers in nature, and more in the essential nature, and more in the essential nature of man. Learners in Brahman schools were told: "This immortal fear-less Brahman, this art thou: Worship Brahman as the self (or as I prefer to say, as the spirit)–'Seek to know that self.' That this was no alien creed to Vardhamana we can see surviving in the Jain scriptures centuries latter: 'A wise man who knows that women are a slough, as it were, will get no harm from them, but will wander searching for the self'. I have nowhere seen noticed the interesting parallel there is herewith the first public injunction recorded as given by the Founder of Buddhism: 'What have you, gentlemen to do with a woman? Were it not better that you sought thoroughly after the self?' Both records clearly hint both teachers were followers of the Brahaman teaching of Immance. Yet both teachers as such, set on foot a line of reformed teaching, not running counter to Immance, but supplying in which they deemed it lacking. And there has come to me that which claims to tell what this was.

This:- that those two reform movements sprang up, not in the region known as Central, the *desa* where Brahamanism was strongest and best, but further east, east of where Delhi now stands, in the land alleged by scholars to be, as to Brahman teaching, more corrupt, does not invalidate the need of making clear what was calling for reform. The local conditions may have made reform yet more needed; that is all.

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* Vidya, April,1987

I would add again, if it be said, that had the Founders felt that reform was needed in just that accepted cult of Immance, they would have made this clear as they do not in their recorded teaching I would answer: the man who is charged with, inspired by a mandate of help for his neighbours, may, or may not, have discerned just how that mandate applies to the prevalent cult of his country and age. He is too near; he cannot see the application of it in perspective as we can. Or, if he did see it, the religious values of his own aftermen will have greatly changed by the time of his own sayings and those of his helpers came to reach the form in which we read them today. In the days of those after man a new polytheism, had sprung up in northern India, in India generally; and even if the Founder had pointed out wherein he found the cult of his day faulty, it is only too likely that latter editors will have failed to keep alive the original point of his teaching

And now to come to the Man himself 'For those who know nothing of the subject it is best to remind them that *Mahâvîra* (great hero) was not the personal or family name of Founder of Jainism This was Vardhamana, word meaning not merely increasing, multiplying (the meaning given in Jain exegesis), but also growing becoming it was a name by no means unique in India then or now.

'Now I was he who first worded a departure from acquiescence in the worth of Imanence as then taught in India by the preponderant Brahmana teaching. Brahmanas were reaching the mandate first by a forgotten seer of the preceding age, perhaps two centuries earlier. This was, that in very essence is divine, and as being such would one day attain full Godhead. This was taught as in a way true of man even here and now. It was here in a dangerous teaching, for it treated future as present: it told man he was, even now as God. 'That art thou·' It was here in a lie in but the basis. It passed over the fact of man's very imperfect child like state. It valued him in the present as he can only become in the future, when he could be said to be 'grown up'.

I saw manas in a More, and in that only I saw teachers holding in worth the unfit as the fit, the unhonoured as the honoured, the man as he may be not different from the manas he was as yet, even in the best.

'And I willed to differ from the Brahmans and teach a new mandate of effort in becoming. I knew that here in I should be departing of my collegues. For I too was Brahman and a teacher I was not Kshatriya, as is usually believed. I was of the kasyapa clan, and tha was Brahman as you know well, I came to hear, in a later rebirth in India, of a legend which had grown up, of how the ruler of the next world caused me in embryo to be shifted from a Brahman mother Devananda, to Ksahattriya mother, Trisala. This was due to a growing worth in the Kshattriyan status and the will to show this taking shape in what folk told about me.

I accepted the Immanence then taught as a More in the man, but I was dissatisfied with it, as were others known to me. And I persuaded these to will to make a new start in the wiser way of not merely seeing in it, a great uplift for each man, but of working for this, in the effort to win what could be attained but was yet unattained. I saw this in the will to master the body in all its many way ward passions and hidrances in the way of the greater welfare. I had, the idea that through the body man's will took effect in a less, when that body was not kept under perfect control. I was, to this end, depending on the tapas of my day, the method of austerites, or ascetic exercises in the unpleasant: fasting, exposure to heat and cold, or pain, endurance in effort to sustain, where by the man, with a subservient body, might more freely will. It was he I willed to see dominant, not the mind that came in later. It was the very man, who had the body, whom I wanted to free from the bondage of the body.

"That in thus scourging the body I might weaken effort as much as I did not well see. I have now come to know better, and hold that to harm the body must involve a weakning of it, and weaken the use the man, in seeking the Better through it as vehicle, can make of it. In moderation the idea was sound, and it was the search for advance in the More toward the Most in man's essential nature that stimulted me. But there was danger that these painful exercises would preoccupy man's will with a Less. I only saw that unless man's will was an obedient slave it would be a worse instrument. Now severe austerity would bring about this control.

'It was here that I treated will in the wrong way. Man wills his welfare, but when it is will in becoming a More than he was he needs must be strong. He becomes a new man when he can turn

all his strength, bodily and mental, into his efforts. I did well to stress the greater need in current teaching for the putting forth in man's religious quest. Affirmation as to his nature was not enough. But man as now in a Less, well become man More (let alone a Most) only when effort can be constructive, not destructive. My company were willing welfare, but to what extent we concentrated on tapas we were training the will in a Less. This we did not see. We were exercising will in a worse.

'After teaching a few years I had many followers. Two of these I held in high worth Gautama, a Brahmin, with whom I had myself been a learner, and Maskari called Gosala (of the cowstall). These were true helpers, seeing a More in me as I saw in them men in a More. They too were in favour of *Tapas* but not in excess They accepted the teaching of the Imanence, holding that man had in himself the highest welfare, and the will to win it.

'Remember that when I say 'will', I bear in mind that our word for it was *manas* We used it as you use will Its meaning was the word *citta*', it was purpose, which is mind and will in one. Striving with mans this is all man can do as yet.

I held women in high worth They were with me in my teaching from the first. I was a married man and had children though none save one daughter grew up. The worthy woman I met were honouring the will in our company to make effort in becoming the New-surely this is ever woman's experience. I arranged that they of my company who willed to do so should make tours But not women; that did happen, but only later. We toured around Vaisali and met many who approved of our object It was men in the world to whom I looked; I did not seek to make men leave the world. It was my wish to see them coming to will a More in their daily life and busıness. My very will was in his, wothing man at his trade, his field work, his care for the less fortunate, his warding the sick, his seeıng the child, his seeing the More in his fellow man than he seemed to be, his will in the man To Be.

Morever, I had heed to man in the unseen. I could be aware of such myself It was from the unseen that I was mandated to teach the New I was one day meditating on these things and I was hesitating, lest the teaching of the More in man might be undermined by disapproving in one respect. Then I seemed to

hear a voice as it were within which said: 'Man needs the very more in the will in effort, if he is to become what hé can become. Word effort: I believed that man was in more than one word, and that he would return to earth again in a More will to word the new he had come to learn.

I came in time to hear of other men, two or three, also wanting to teach that which they found lacking in the current teaching of Imanence, but they had not kept in view the More that is in man, and I found them worthless. They taught a Less in man, his being not real, his turning to monkhood, and they thus tended to keep man in the Less. I too had the will to leave the world, and I have been shown as having done this. It was then a new idea; that the world a man could get quicker to the More in himself.

'Monasticism was not always in Indian life. Brahmans left the world when elderly, but not the man of other classes, let alone before he was elderly. Man had work to do, food to get, and he would have been much blamed had he left the world when still strong. But the idea was beginning to take hold of men that they should leave the world early, and not only if they were Brahmins. This may have been due to the cult of Imanence, for in that it saw a More in man, it showed him to himself as in a way the Highest, he could be only concerned with the highest things if he would be true to his nature. He was world forsaker in order to be one who had become Brahman so far as he yet could.

'Now men of other new messages were as such welcome to me till I found I could not rate highly their departures. Then, when I was already elderly, I hear of the men of the Sakyas (Buddhists). They did not approve of *Tapas,* and this made my followers unwilling to welcome them. I wanted to meet their leader, who as I hear, accepted Imanance-teaching about the man, but held that the one thing needful in it was that man should not be held as being, nor as not being, but as becoming. I tried to see him, but failed, for the men in my company were silent about his movements, and so we never met. I valued their care of me, but I was a care of the sect, not of the man. I was then in weaker health and could no longer go on tour. Will was there but not the strength. The much tapas had weakened me prematurely. And Gautama did not know how I wished to see him.

In the scriptures compiled by Gautam's men of a later date,

I am told three is recorded a conversation between him and one of my followers: one Upali whom I can just remember in this Gautama is shown insisting to Upali that, of the three modes *of Karma* or deeds, the mode of *manas* is more effectual in its results on man's life for good or evil than is the mode of bodily action. What I really taught was that bodily action is the vehicle of mind or purpose and in the result of that purpose responds to it I never taught that body was the agent. Here in I have been misrepresented, as is the ıate of all teachers of the More. I am not saying that Gautama misrepresented me. It was my disciples who did that. Have you not found yourself it true '.. .*if is the disciple who wounds him worst of all.*' (My outlines of Buddhism P. 5 by R. Kipling) 'The man who values will or Manas will value the More in will in becoming when he realises it this, will take him further still.'

'Very will was with me till the end, but it lay less in austerities, for I had learnt how they shortened our term of usefulness, not had they otherwise compensated me. The notion of *Karma* was begining to dominate the man of India. He had learnt the motion, not from me, but from the teachers, who saw in deeds done a sort of seed sown, which could not be as plants, rooted out save by *tapas*, and this was foolish. The better Karma, better actions, were enough to kill the effects of the earlier less worthy *Karma*, so far as the doer himself was concerned.

I taught this emphasis, but my men were no longer listning to what I taught They saw me weak and ageing, and they tended me as a father who has to see his sons rating him as no longer wiser than they. They honoured me as teacher but they no longer heeded what I said. Their value was in the teacher of a past day, not in the teacher grown wiser of the later years. I hold in worth the teaching that is new. The older teaching may be very true, but it should be valued as something that is in process of becoming I was in good health till one day I had the wish to mandate the men of Vaisali. I went, but I had become weak too weak for the walk-we all walked, holding ıt amiss to use beasts to draw us. The journey was too much for me and the end came.

'Man in his care for animals has gone to strange length. He has had the idea that he might be reborn as one, and that hence it might be well not to treat them unworthily. I never held with this idea, not with the idea that noxious animals should not be killed.

I had a firm belief that man could not be reborn save as man. Men have credited me with all sorts of theories in this, as in other things On my shoulders got laid the childish ideas of the Many. Man in the More has much to suffer from his fellows but he has also been their helper and there in lies comfort.

The man of will is ever in the greater well being, since he wills it and finds it in his work. He may suffer ill in many ways, yet is he happier than the unwise, for he knows he is in the way to win to the perfect Man.'

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11

JINESHWAR MAHAVIR SWAMI

—S. K. Jhaveri

Jainism is a logical and scientific school of thought. It expounds a theory and offers an analysis and a convincing explanation of existence; also, it expounds the connection and liberation of the only two elements of which this universe is made, namely. *Jiv (Atma* or Soul) *and Ajiv (Pudgal* or matter). This school of thought, which is rightly believed to be eternal and to have existed from time immemorial throughout endless cycles, was brought to light in this *Avasarpini,* in the early part of the fourth stage of the present period of human existence, by Shri Rishabhdev or Adishwar Swami, the first of the series of 24 *Tirthankars* of the Jains. Shri Rishabhdev, as long as he was a worldly man, taught the people of his time the way of living a worldly life, but when he renounced the world and became an ascetic in order to attain his liberation from his *karmas* (which it is taught that he did attain) he taught the way of the spiritual life. This fact is brought out in ancient Aryan history and supported by the Scriptures.

Twenty-two other *Tirthankars* followed Shri Rishabhdev and promulgated the theories of Jainism. Some Jains hold that the period of the *Ramayana* concurs with the time of the 20th *Tirthankar* and that that of the Mahabharat concurs with the time of the 22nd Tirthankar. Then comes the later part of the fourth stage of the present period of human existence, the time of Shri Mahavir Swami, the 24th *Tirthankar* of the Jains and the founder of the now prevailing philosophy of Jainism.

This was the golden age in the history of Bharat, which was then at a peak of culture and civilization. Many of the people had a great love of freedom, of knowledge, and of the art of living and a desire to reach the goal of existence. At that time Jainism was not merely an exclusive sect but was loved and could be espoused

by members of any of the four castes, *Brahmins, Kshatriyas, Vaishyas* or *Shudras*. It was a universal religion, with no bar of caste, colour, creed, sex or status.

At that time, about 2,550 years ago, i.e., 598 B.C., Queen Trishaladevi, wife of King Siddhartha of Vaishali, gave birth to a male child in *Chaitra* (April) on *Sudi* 13 in the city of Kshatriyakund. His birth was ceremoniously celebrated. The child was named Shri Vardhaman Kumar, as his parents became very happy and were blessed with plenty after his birth. Shri Vardhamankumar (later to be known as Mahavir Swami) was bold, courageous, strong and handsome, with a radiant personality.

He was well educated. He had a great love for knowledge and achieved proficiency therein, having a keen intellect as well as marvellous spiritual powers. He was greatly loved by his parents, but his soul was eager to be free from worldly affinities, and thirsted for real and Eternal Bliss. He began early to look upon the world from a different angle. He was destined to uplift the whole of humanity; his life was saintly and without attachment. In order not to displease his parents, he married a Princess named Yashodhara and had a daughter by that marriage, named Priyadarshana

His parents died when he was 28 years old, and he thought that then the way to the uplifting of his soul was clear; so far he had not renounced the world because of the great love which his parents had towards him. So at the age of 30, self-instructed and self-inspired,' he joined the saintly order and became a *Sadha,* a monk, after renouncing all his worldly possessions and attachments. Even before that he had been giving away gold in alms for one full year, as was the social and worldly custom.

By that time malpractices had begun to penetrate social, religious and political activities. The purity of religion was becoming marred by false preaching. Violence, hypocrisy, vengeance, blind faith, etc., were creeping in place of true religious practice. Non-vegetarianism had gained immense popularity. People were made to believe that they could attain liberation by performing false sacrificial ceremonies; by sacrificing in the fire, or otherwise, living creatures, etc. In those days of violence and malpractice, Shri Vardhamankumar boldly preached of spiritual *Yagna,* the sacrifice of vices such as anger, vanity, attachment, greed and others; and

promulgated the great *Vibhuti* of Non-violence as the chief one and the mother of religion.

After initiation into the saintly order—and taking a lifelong vow to observe the five *Mahavratas:* Non-violence, Truth, Non-stealing, *Brahmacharya* or Non-waste in thought, word or deed, and Non-possession, Shri Vardhamankumar experienced ecstasy in his new life. He was convinced that one should destroy all his *karmas* in order to be free from worldly misery and the round of births and deaths; that one should be free from *Rag* and *Dvesh*—attachment and hatred.

Jainism teaches that it is easy to be free from hatred but very difficult to be free from attachment; cult to be free from attachment; but that one must conquer both and must avoid the feelings of sentimental compassion and disgust, while having spiritual compassion, which desires every being to be free from this ocean of worldly misery and to attain liberation. When that *Vitrag* stage is reached, then only can one attain liberation, for otherwise one must move in the circle and cycle of *sansar*—the world—and its processes. For the destruction *of karmas,* penances and renunciation are necessary.

Realizing this, Shri Vardhamankumar began to practise self-discipline and control over physical desires and to observe and perform extremely difficult penances. He, the ever virile man, showed complete peace of mind in the midst of extreme physical pain, bearing it without affectation and with complete mental calm.

While moving about barefooted, without worldly protection, observing his vows and following his path of liberation, he came across Chandkaushik, a glance-poisoning *Nag,* to whom he preached peace and forbearance and thus brought to his proper senses. He moved in Aryan as well as in non-Aryan countries and bore with the great patience befitting a saint all the troubles created for him by worldly creatures as well as by other beings. He also observed great penances and long fasts. He accepted alms from Sati Chandanbala and broke his month-long fast when his conditions for accepting alms were fulfilled. Chandanbala afterwards became one of his chief women disciples.

Thus, observing great penances for about 12 years, Shri Vardhamankumar at the age of 42 acquired *Keval-Gnan* and

a *shali* tree at Jambhrik. Now he became known as a *Keval-Gnan* possessing all knowledge about all things of all times; and as an Arihant, one who had destroyed all his hostile *karmas*. At Apapa-Nagari, in his famous sermon, he preached his doctrine to the great Brahmin scholars, including Indrabhuti or Shri Gautam Swami and others, and convinced them regarding the theory and principles of Jainism. Shri Gautam Swami became his chief disciple. At that time he formed four categories or groups *(Tirthas)* of his followers, namely *Sadhu, Sadhvi, Shravak* and *Shravika*, and hence he is also called a *Tirthankar*, a founder of *Tirthas*.

The superhuman courage and the dauntless energy shown by Shri Vardhamankumar in destroying his hostile *karmas* and in becoming free from them, earned him the name of Shri "Mahavir" Swami. He preached to the universe that every being had equally the right to live and to uplift his soul. Birth did not make one high or low. Virtue and right action were the real standards for measuring one as high or low. He gave prominence to and minutely and critically analyzed and preached the five *Mahavatas* mentioned above. He showed two ways for his followers : (1) complete renunciation, for *Sadhus;* and (2) partial renunciation, for *Shravakas*. He explained the importance of forgiveness as "the ornament of the brave." He stressed the necessity of humility, restraint, tolerance, abstinence, resignation, peace, contentment, selfhelp, diligence, pure and true knowledge, understanding, good behaviour and character for the uplift of one's soul. He preached the avoidance of self-indulgence and of all violent acts, the idea of possession, attachment to worldly beings and false beliefs. The Soul, he taught, becomes spiritually rich by having right belief, knowledge and understanding and by preserving these and acting accordingly.

He further preached that the philosophy if practised, would not only prevent a being from degenerating but uplift it. It was the religion which could not be weighted in gold. It consisted in *Daya* (kindness) and in following the commandments of Divine Souls, in conversion by change of heart, and in increasing peace and contentment. He taught that six categories of beings, earth, water, air, fire, vegetation and moving creatures, had life and soul in them. Freedom from fear of all these six categories or non-embarrassment regarding them in the strict sense of the term, and not giving them

any physical or mental pain of the slightest degree is called Non-violence, which was the chief canon of his preaching.

The idea of worldly possessions is the root of all evil. He logically established the doctrine that only the worship of virtue and divine qualities is acceptable. He warned his followers to be free in time from the illusions of the world, which is as fragile, destructible, fleeting and transitory as are the colours of the evening. He also established with logic, argument and rational elucidations the theory of *karma* and rebirth. Good *karmas*, or acts, are like golden shackles and bad ones are like iron shackles. When these shackles are done away with, the soul becomes free from *karmas* and, attaining *Moksha*, is free for ever from the misery of endless cycles of births and deaths.

Regarding the deep and difficult doctrine of *Atma* (Soul) he preached that Soul is the friend of soul. It is not possible to have true compassion for others unless one has compassion for one's own soul Know the soul and prevent it from doing evil deeds. Soul can destroy the *karmas* that have gathered around it by following the path of asceticism; it then becomes pure and attains *Nirvana* Each soul can become a God, if it so chooses and energizes itself in that direction.

The soul has two sides—good and bad If the bad is destroyed, then the good remains. To bring out the good, the *Sadhu* life or ascetic life is necessary The ascetic life, which is the key-note or corner-stone of Lord Mahavir's teachings, means observing the five *Mahavratas* and the eight ways of living in abstinence in their entirety and following his commandments. The observance of such an ascetic life is called self introspection; it is the search for the Soul within the soul, it is concentration on the Inner Self Complete asceticism and complete dispassion lead to perfect realization of Soul, to omniscience, to *Moksha*, which is the ideal and goal of Lord Mahavir's teachings. In that way each soul can become a God and attain Liberation.

Alms to the worthy; ascetic and saintly character and behaviour, austere penances and non-violent thinking and attitude—these are the four ways of attaining eternal bliss, which is craved by every soul

Days—kindness—is the root of religion, but Lord Mahavir warned that knowledge was the first requisite; only after knowing

fully and truly the difference between Jiv *and Ajiv*, soul and matter, was real *Daya* possible. Lord Mahavir declared that he had friendship with all and animosity with none, and gave the message of peace and love to the universe: "To love all and hate none."

His teachings are known as Jainism. "Jain" means, in a broad and general sense, the conqueror over self, over the senses. One who is beyond attachment and hatred is a Jain. He preached to all conquest over the internal enemies of the soul instead of external, visible enemies.

Moving in different countries, he visited the city of Rajgrihi—capital of Magadh. There he preached his doctrines to and convinced King Shrenik, well known in history as King Bimbisar, and his Queen Chelna. The city to Rajgrihi became the centre and shelter of Jain culture, civilization, literature and religion and King Shrenik became a renowned follower of Lord Mahavir, who at that time by his preaching brought to the right path many other kings, merchants, scholars and others. Thus, after attaining omniscience. Lord Mahavir for full 30 years preached Jainism, the message of Non-violence.

Such is the noble and glorious life and the precious preaching of the great saint Mahavir Swami, the bravest of the brave, a great and powerful soul. Laying aside the splendour of a kingdom, he chose asceticism and preached worldly detachment and universal brotherhood. His teachings are now embodied in 32 *sutras* and he has at present a following of about 2,000,000 people in all parts of the world.

That great Muni, great performer of penances, great observer of renunciation, who glorified the teachings of Non-violence and Truth and established the path of restraint, he whose divine qualities brightened the universe. Lord Mahavir, proved the superb strength of his soul by his ceaseless efforts towards his goal. After completing his life mission, and in the midst of a fast after preaching a public sermon and final renunciation, he breathed his last at Pavapuri on the night of *Diwali (Deepavali)*, at the age of 72. Thus, 470 years before the Vikram year, he attained his well-deserved and long craved *Moksha*, Liberation, reaching eternal peace and happiness by the royal road shown to us by him.

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12

LIFE AND TEACHINGS OF MAHÂVÎRA*

—Arun Bhattacharjee

Like Buddhism, Jainism grew as a reaction to the tyrranical oppression of the *brahmanas* and the corruption in the Hindu temples. According to the Jainas their religion flourished by the contribution of twenty-four prophets, called the Tirthankaras, Parsvanath was twenty-third of them and Mahâvîra the twenty-fourth We have no knowledge about the early twenty-two prophets, and we know only about two of them.

Life and Teachings of Parsvanatha

Jainism grew up along with Budhism in the sixth century B.C. We do not know anything before Parsvanatha, although before him there were twenty-two prophets In the *Kalpasutra of* Bhadrabahu, Parsva is described as a son of a *kshatriya* chief named Asvasena who was the king of Varanasi. He married Prabhabati, dauther of king Naravarman He lived a princely life amidst worldly pleasures. But at the age of thirty he became tired of his life and adopted the life of an ascetic. For eighty three long years he performed penance and attained Enlightenment or *Kevala Jnana* He became a missionary and taught his religion to his listeners. At the age of 100 he died at Mount Sammeta in Bengal. He laid down some important doctrines of Jainism. He advocated four vows of life viz. not to injure life, not to steal and not to possess any property. He asked his followers to wear white which resulted in the growth of the *Svetambara* sect.

Life of Mahâvîra

Mahâvîra was the last of the Tirthankaras. He was born at Kundagrama in the suburbs of Vaisali in c. 540 B.C. His father

* A History of Ancient India, Arnold Publishers

Siddhartha was the head of the Janatrika clan and his mother was Trisala, sister of the Lichchavi chief Chetaka. Mahâvîra's actual name was Vardhamana and after receiving the supreme knowledge he came to be known as Mahâvîra. He married Yashoda; and a daughter was born to them. The name of the daughter was Anojja or Priyadarsana. But when his parents died Mahâvîra grew tired of this life and at the age of thirty he embraced the life of an ascetic. After thirteen months of this life he gave up his clothes as a first step of penance. He practised austerity for twelve years and at the age of forty-two he attained supreme knowledge and became a *Kevalim*. He came to be known as Mahâvîra, or great hero. According to the Jaina tradition he attained his *siddhi* or supreme knowledge under a *sala* tree on the banks of the river Rijupalika near the village Jimbhikagrama.

Relation with Ghosala

A memorable event in the life and teachings of Mahâvîra was his relation and difference with Ghosala who founded the *Ajivika* sect he was a disciple of Mahâvîra for six years. But a difference, arose between them and Ghosala left Mahâvîra. Sixteen years later they met and quarrelled once again. The doctrine of Ghosala is not clearly known, but there were some points of similarity. The rules regarding the diet for the Jains was laid down by Ghosala. It is through the influence of Ghosala that Mahâvîra abandoned his garments

His Missionary Life

On attainment of the supreme knowledge, Mahâvîra became a missionary and taught his religion among the people. His method was to teach for eight months then pass four months of the rainy season in some towns. He visited Champa, Vaisali, Rajagriha, Mithila and Sarvasti. Many kings began to patronise him. Bimbisara, the king of Magadha and Ajatasatru became devotees of his religion. At the age of 72 he died at Pava in Patna district.

Jawaharlal Nehru paid the most glowing tribute to the Buddha and Mahâvîra in these words : "There can be no doubt that the followers of the great religions have been among the greatest and noblest men that the world has produced."

Mahâvîra did not introduce any religion, rather he made

some improvements on the doctrines of Parsvanatha. He was a reformer of an existing religion rather than the founder of it. He systematised and regularised the scattered doctrines of his predecessor and made some additions and alterations to them. He took Parsva's ideas of eternity of matter and the theory of self-control or *samyama* and penance for liberation from *karma*. He also adopted Parsva's doctrine of the four vows and added to it the vow of chastity. While Parsva asked his disciples to use white garments, Mahâvîra asked them to go without any garment. Mahâvîra also was convinced that through the three old paths, namely, right belief, right knowledge and right conduct, a man could attain *siddhasisila,* liberation from *karma*. He thought that austerity helped one to realise truth and so he recommended death even by starvation. He did not believe in the existence of God. He preached non-violence in the extreme form.

The Jaina teaching was at first preserved in an oral tradition, but in the third century B.C it was collected and recorded, the final version being edited in the fifth century A.D Jainism was atheistic in nature, the existence of God being irrelevant to its doctrine. The universe functions according to an eternal law and is continually passing through a series of cosmic waves of progress and decline. Everything in the universe, material or otherwise, has a soul. The purification of the soul is the purpose of the living, for the pure soul is released from the body and resides in bliss. Purification is not achieved through knowledge, as some of the Upanishadic teachers taught, knowledge being a relative quality only. This is explained by the famous story of the six blind men, each touching a different part of an elephant and insisting that what they touched was not an elephant but a rope, a snake, a tree trunk, and so on. Each man sees only a fraction of true knowledge, which makes knowledge unreliable for salvation.

Aspects of Jain Philosophy

Code of Morality

The Jaina philosopher makes a division of all that exists around him into two kinds—living and non-living. All the living beings are collectively called *Jivas*. When Jiva is individualised, it is called *Atman*. In this world *Jiva* is to be found in association with material forms. *Karma* is one of the subtle varieties of this

material form. *Atman* 'is an embodiment of some form of life or the other. Human beings have the power of mental, varbal and physical activities. These create some kind of vibrations which make the *Atman* subject to *Karma* which shapes the future. The activities of mind, body and mouth determine the future of a man.

Jainism makes the individual responsible for his own actions. One can brighten one's career or doom it. One is bound to suffer for his own wrong doings. *Karma* is a law which automatically operates and gives its fruits. There is no God in Jainism to punish or bless a man. If there is any god, he is a spiritual ideal and thus Jainism evolves a code of morality of the highest type. A man should maintain a high standard of ethical behaviour not only for his spiritual benefit but also in his dealings with all those with whom he may come in contact. Attachment and aversion are the two impulses that are to be subjugated. Freedom from these two evils is the standard by which a man's behaviour is to be judged. The highest value in the universe where every one wants to be happy is that the sentient beings are of the highest value and non-injury to the sentient is the highest aim for every man. All living beings have equal rights to live like all human beings. This brings in *ahimsa* or non-violence as the fundamental law of the civilised life. This is the crux of the moral instruction in Jainism. In this connection we may note the observation of Albert Schweitzer: "The laying down of the commandment not to kill and not to damage is one of the greatest events in the spiritual history of mankind. Starting from its principles founded on a world and life of denial, of abstention from action, ancient India throughout this is a period when in other respects ethics have not progressed very far-reaches the tremendous discovery that ethics know no bounds. So far as we know this is for the first time clearly expressed in Jainism."

The vow of non-violence was impressed to such an extent that even the unconscious killing of an ant while walking was regarded as a sin. It was an obsession with the Jainas and they wore a muslin mask covering the mouth and nose to prevent the involuntary inhalation of even the tiniest of insects. Ahimsa or non-violence stands as the universal form in judging human behaviour.

Another aspect on which the Jaina philosophers attached

importance was *aparigraha*. This means complete restraint on acquisitivenes which manifests itself in the shape of sexual pleasure and amassing property. Pleasure has no end and so the ideal of *aparigraha* is of great importance for the Jainas. Human power of mind has little capacity to grasp the philosophy fully. What one says may be correct only from a particular point of view. This means that what others say deserve to be heard patiently.

The Seven Proposition

The Jaina philosophy may be summed up in one sentence: The living and the non-living, by coming into contact with each other, forge certain energies which bring about birth, death, and various experiences of life; this process could be stopped, and the energies already forged can be destroyed by a course of discipline leading to salvation. A close analysis of this brief statement show that it involves seven propositions:

1. there is something called the living;
2. there is something called the non-living,
3. the two come into contact with each other;
4. the contact leads to the production of some energies;
5 the process of contact can be stopped;
6. the existing energies can also be exhausted;
7. salvation can be achieved.

These seven propositions are called the seven *tattvas* or realities by the Jainas. The first two great truths are that there is a *Jiva* or soul and that there is an *ajiva* or nonsoul. These two exhaust between them all the that exists in the universe.

Development of Jainism in India

Jainism caught a tartar in Buddhism in the sixth century B C , and Mahâvîra and the Buddha both extended their network of propaganda in eastern India. Ajatesatru's son Udayin and the Nandas and probably Chandragupta Maurya were patrons of Jainism. Towards the close of the reign of the Nandas, there were two heads of the Jaina Church— Bhadrabahu and Sambhutavijaya who were later succeeded by Sthulabhadra. A twelve-year-old famine during the reign of Chandragupta Maurya was the occasion when a section of the Jainas went with Bhadrabahu to south India which event created the difference

between the two groups. After the famine was over, a council was convened at Pataliputra to patch up the differences and in this council a Jaina canon called the *Siddhanta* was framed.

In order to collect all the Jaina scriptures and to systematise them another council was summoned at Vallabhi in Gujarat and the present Jaina religious book, the *Svetambaras*, consisting of 12 pages was the result. The followers of Sthulabhadra wore white clothes and were thus known as *Svetambaras*. The followers of Bhadrabahu went naked and were called *Digambaras*.

The early Jaina literature was written in Prakrit which was replaced by Sanskrit from the seventh century A.D. In the Tamil literature the Jaina poets are accorded a high position. The *Jivaka-Chintamani*, the finest of the Tamil poems, was the work of a Jaina. The Jainas also made the Tamil grammar and the Tamil dictionary. But strangely enough the Jaina literature or the Jaina religion was not popular. As Winternitz observes: "With rare exceptions, the sacred book of the Jainas are written in as-dry-as-dust, matter-of-fact and didactic tone. Hence important as they are for the specialist, they cannot claim the interest of the general reader to anything approaching so great an extent." Jainism flourished and confined itself for a long period in south and western India, but did not strike its roots in the outer world.

Contribution of Jainism

In the field of social reforms the Jainas occupy a preeminent place. They were the first to discard the caste system of the erstwhile Hindu society and the rituals and sacrifices of Hindu religion. This has rightly been pointed out by Dr R.S. Sharma: "Jainism made the first serious attempt to mitigate the evils of the *varna order* (caste system) and the ritualistic Vedic religion." Thus the Jainas gave a preeminent position to all men of the society and for this reason like Buddhism it had a universal value. So Dr. S. Radhakrishnan rightly said: "Jainism emphasised the potential divine stature of man and its teaching claims to be of universal application."

The Jainas have played a very important role in the linguistic development of the country. Sanskrit has all along been the medium of sacred writings and preaching of the *brahmanas* as Pali had been that of the Buddhists. But the Jainas utilised the

prevailing languages[1] of the different times and different places for their religious propaganda as well as for the preservation of knowledge. In this way, they exercised a predominant influence on the development of the Prakrit languages. They even gave a literary shape to some of the regional languages for the first time.

Mahâvîra preached in the mixed dialect called *ardha-magadhi,* in order that he might be understood by the people speaking both *magadhi* and *Sauraseni*, and his teachings were classified into twelve books called the *Srutangas.* These were preserved by oral traditions for some time, but were subsequently lost An effort was made in about 454 A.D , during the tenth century after Mahâvîra's *Nirvana,* to reconstruct the lost texts, and the result was the present canonical books of the Svetambara Jainas which still preserve for us the form of the *ardha-magadhi* language. Of late, a very rich literature produced by the Jainas has come to light, which preserves the form of the language as it was current prior to the evolution of the present day regional languages, especially Hindi, Gujarati and Marathi. This language is called *Apabhramsa.* It forms the link between the classical languages Sanskrit and Prakrit, on the one hand, and the modern regional languages on the other. The earliest literature in Kannada is of Jaina authorship, and the early Tamil literature also owes much to Jaina for both narrative and philosophical works grammar, prosody, lexicography and mathematics.

The Jainas have always taken their due share in the development of arts in the country They erected *stupas,* as did the Buddhists, in honour of their saints, with their accessories of stone railings, decorated gate ways, stone umbrellas, elaborately carved pillars and abundant statues. Early examples of these have been discovered at Mathura. Bundelkhand is full of Jaina images of the eleventh and twelfth centuries A.D The huge statues of Bahubalin, known as Gomatesvara at Shravanabelgola and Karkala in Mysore are among the wonders of the world. The former was erected by Chamundaraya, the minister of the Ganga king Rachamalla during the tenth century A D. The colossal reliefs carved on the rock-face near Gwalior belong to the fifteenth century A.D. The Jainas also built cave-temples cut in rocks, the earliest examples of which, belonging to the second century B.C. and later period, exist in Orissa, known as Hathigumpha caves.

Other examples of varying period exist at Junagadh, Junnar, Osmanabad, and other places. The Jaina marble temples at Mount Abu in Rajasthan, belonging to the eleventh century and later, "carry to its highest application to the decoration of masonary."

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1. Albert Schweitzer—*Indian Thought and Its Development*, p.81.
2. According to Dr. R S Sharma: "In early medieval times the Jainas also made good the use of Sanskrit and worte many texts in this language."

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13

MAHÂVÎRA AND HIS RELIGION OF JAINISM*

Jainism is one of the oldest surviving religions of the world, which still leads thousands to peace and divine life Next to Hinduism, it is, in fact, the oldest surviving religion which had its birth more than two thousand five hundred years ago. Its greatest leader and path-finder, Mahâvîra, was born fifty years earlier that Lord Buddha. Mahâvîra was the second son of a Kshatriya chieftain Siddhartha in Magadha (the modern Bihar), then the most powerful state in India According to Jaina tradition, he lived between 599 B C. and 527 B.C Absolute certainly about the facts of Mahâvîra's life, however, is not there with us now. His life is today half-legend and half-history Even these historical and legendary aspects are not accepted equally by all Jainas Half of them is accepted by Shvetambaras, and equally half is rejected by Digambaras

According to Jaina tradition, before Mahâvîra's birth there came a great prosperity and fame to his father for which the newborn child was later known as Vardhamana Prior to the birth of the child, his mother Trishala had many auspicious dreams symbolising the birth of a superman to her. All these dreams, according to tradition, foretold the birth of a spiritual conqueror *(Jina)*, and the founder of a new faith Some Jainas believe that Trishala did not actually see all these dreams, but that they symbolised an universal desire for some spiritual path-finder to be born and lead the non-brahmins to true religious life free from the clutches of priestly exploitations.

All Jainas believe in Mahâvîra's boyish prowess and tell how easily he excelled all his companions in strength, physical beauty,

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and meditation. The legends also tell that as a child he defeated a god and was, therefore, called Mahâvîra by the other gods. He was also known by such names as Videha' *(Kalpasutra*-110), 'Vaishalika' *(Sutra Kritanga* commentary) and 'Sanmati'. Baudha writers have also termed him as 'Nigantha Nataputta.[1] But the name Mahâvîra became the permanent epithet of Vardhamana, just as Buddha became the universal name of Siddhartha-Gautama.

In the Jaina tradition Mahâvîra, the human being, has emerged as a legendary figure with superhuman dimensions. Not only in the present birth, but in earlier births also Mahâvîra is believed to have enjoyed like a supreme ruler and then made the severest of penances to free himself from the effects of his own Karma. He had 'golden yellow colour', extremely strong bones, *(Vajranshabhanaracha)*, square-shaped body neither too long nor too short, of seven arm-length. The distinguishing mark of his head was that the centre-top was a bit elevated.[2]

According to the Shvetambara tradition Mahâvîra married a lady called Yashoda (belonging to *the Kaundmya gotra)*, and a daughter was born to them named Anuja (Anojja) or Priyadarshana The Digambara accounts differ widely on this. According to them, even when only a child of eight, Mahâvîra took the twelve vows which a Jaina layman may take He always longed to renounce the world, and never married. Other Digambara accounts say that in his thirtieth year while meditating on his 'Self, he felt inspired to become a monk, and realized that he would live only seventy-two years in this life. It is at this stage that Mahâvîra was initiated into monastic life at the fourth *Prahara* (dusk period) of the day in a forest near Kundagrama This initiation, all sects agree, took place when Mahâvîra was about thirty years of age, some time between 570 and 569 B.C. The Nyaya clan of monks to which he first belonged were followers of Parshvanatha, an ascetic who had lived some two hundred and fifty years before Mahâvîra. While the followers of Parshvanatha, despite all austerity, had accepted a little clothing to cover their body, Mahâvîra after thirteen months of initiation. renounced this last possession, gave up all clothing, plucked off his hair using the fist five times *(panchalosthi)*, and went out in absolute nudity. It was under the shade of an Ashoka tree that he made the great

renunciation and entered upon the ascetic life. The Jaina legends say that in his later life an Ashoka tree grew wherever Mahâvîra had preached.

The Jainas speak of five degrees of knowledge that lead to Omniscience. Mahâvîra, they say, was born with the first three, *Matijnana* (Knowledge by cogitation), *Shrutajnana* (Knowledge by hearing), and *Avadhijnana* (Knowledge by feeling). Immediately after initiation he gained the fourth kind of knowledge, *Manahparyaya jnana*, by which he knew the thoughts of all sentient beings of five senses in the two-and-a-half continents and it only remained for him to obtain the fifth degree of knowledge, that of *Kevala jnana* or Omniscience, for which Mahâvîra now embarked on a life of intense ascetic practices for twelve years and a half.

During this period Mahâvîra meditated always on the Self, the Atman, and walked sinless, self-controlled and determined in thought, word and deed. According to Jaina tradition during this period he fasted for 4166 days, ate only for 349 days, and slept for 48 minutes. He took secret vows of austerity *(Abhigraha)* which were miraculously fulfilled. During this period, he was beaten mercilessly. Nails were driven through his ears.[3] He was even hanged but the rope broke loose.[4] He was tempted, and honouerd. Mostly he lived like a wandering ascetic, only spending the monsoons in a particular place. Eleven such monsoons he spent at Rajagriha, and other rainy seasons at Nalanda, Shravasti, Vaishali and Mithila But tortures or temptations equally failed to break his determination for the attainment of Omniscience in this very life. Centuries later the *Uttaradhyayana Sutra* wrote of Mahâvîra saying, "A wise man who knows that women are a slough, as it were, will get no harm from them, but will wander searching the Self".[5] The Jaina scripture *Kalpa Sutra* writes about this period of his life:

As water does not adhere to a copper vessel, or collyrium to mother of pearl (so sins found no place in him); his course was unobstructed like that of life; like the firmament he wanted no support; like the wind he knew no obstacles, his heart was pure like the water (of rivers or tanks) in autumn ; nothing could soil him like the leaf of a lotus ; his senses were well-protected like those of a tortoise ; he was single and alone like the horn of a rhinoceros, he was free like a bird; he was always like the fabulous

bird Bharunda, valorous like an elephant, strong like a bull, difficult to attack like a lion, steady and firm like Mount Mandara, deep like the ocean, mild like the moon, effulent like the sun, pure like excellent gold; like the earth he patiently bore everything; like a well-kindled fire he shone in his splendour.[6]

After twelve years of wanderings, and spiritual struggles one evening when he was meditating in the *Godohika* posture (like one milking a cow), Mahâvîra attained *Kevala jnana* or Omniscience. It happened under a *Shala* Tree near the Rijuvalika river in Bihar. Thence forward, he was known as Jina (or conqueror of the effects of all accumulated karmas, the great enemies), from which Jainism derives its name. He was also known *as Arhata* or being worthy of veneration, *Arihanta* or destroyer of enemies and Arihanta or one who has killed even the roots of karma.

After enlightenment he felt inspired to preach. His first disciple was Gautama Indrabhuti who in turn became a perfected soul. After instructing Gautama, Mahâvîra went on his preaching tours and taught his Rule with great acceptance to all his warrior kinsfolk. Like Buddha, he preached first to the rich and the aristocratic. His earliest supporters seem to have been rulers and petty kings. A year after gaining Omniscience, Mahâvîra became a *Tirthankara*. According to Jaina tradition, *Tirthankara* or *Tirthankara* is one who shows the true way across the troubled ocean of life to his followers. These followers must become a member of one of the four Tirthas : (a) a monk *(muni)*, (b) a nun *(sadhvi)*, (c) a devout layman *(Shravaka)* or (d) a devout lay woman *(Shravika)*. The first monk follower was Indrabhuti. The first nun follower was Chandana. The first Shravaka follower was Shankhaji, and the first Shravika was Sulasa.

The Digambaras claim that in thirty years he converted to Jainism Magadha (Bihar), Prayaga, Kausambi, Champapuri and many other powerful States in North India. They believe that he did not travel alone, but that wherever he went, he was accompanied by all the monks and nuns who had entered his order. Eventually these monks amounted to fourteen thousand in number, and the nuns to thirty-six thousand. Magnificent halls of audience were erected by the royal people wherever he went to preach. Mahâvîra preached in a language called *anakshari*, but later on he preached in *Ardhamagadhi Prakrit* which was the

language of the masses

The *Uttaradhyayana Sutra* records a sermon entitled *The Leaf of the Tree*, which the Jainas say Mahâvîra preached to his first disciple Gautama to help him reach *kevala jnana* 'You have crossed the great, ocean, why do you halt so near the shore? Make haste to get on the other side and reach that world of perfection *(nirvana)* where there is safety and perfect happiness.' Next to Mahâvîra, Gautama was the great leader of Jaina ascetics. He was the leader of fourteen thousand monks initiated by Mahâvîra He survived Mahâvîra for twelve years, and finally obtained *nirvana* at Rajagriha at the age of ninety-two, having lived fifty years as a monk Only two of the eleven chief disciples, Gautama and Sudharma, survived Mahâvîra; the others attained perfection and died of voluntary starvation at Rajagriha before their Master's death

There were ten other chief disciples or Ganadharas who also led these monks The twelfth renegade disciple Gosala distorted the teachings of Mahâvîra and had a terrible end after leading a life of absolute fatalism which degenerated to a life without morals

The leading disciples were in-charge of a large number of monks Gautama was at the head of a school of five hundred, and so were his brothers Agnibhuti and Vayubhuti. His other brother Amampita was at the head of three hundred scholars Sudharma was at the head of another school of five hundred monks At the head of thirty-six thousand nuns, according to the Shvetambara tradition, was Chandana, a first cousin of Mahâvîra or as other accounts have it, his aunt

The genius and foresight for organization which Mahâvîra possessed is shown in his formation of the order of laymen and laywomen, a step which Buddha did not take The laymen, Shravaka or hearers as they were called, numbered during Mahâvîra's lifetime one hundred and fiftynine thousand. At the head of their order were Sankhaji and Shatakaji These hearers had amongst their ranks many nobles of high rank and even kings who were strengthened thus to proclaim their opposition to the priestly authorities of the Brahmins. The fourth and last order consisted of devout laywomen or Shravikas who could not accept a nun's life but served the great ascetic and his monastic followers

in many ways. They numbered some three hundred and fifty eight thousand and at thier head were two women Sulasa and Revati. Sulasa is considered the ideal of the purely domestic woman, the faithful wife or sati.

Mahâvîra's last rainy season was spent in Papa, the modern Pavapuri, a small village in Bihar which is a sacred pilgrimage to all Jainas. There Mahâvîra entered into mahasamadhi, the meditation for final departure from life. One dark night Mahâvîra was preaching in a large hall to monks, nuns, and lay devotees who had come from various quarters to listen to the Great Master Mahâvîra preached all night, and towards the dawn when his hearers fell asleep, he realised that his end was drawing near. He then sat in his final meditation with clasped hands and crossed knees (the *Samparyanka* position). When the morning dawned, he attained Nirvana and the people awakened only to find that the great deliverer was ultimately freed from the body.

The royal devotees who were present on the auspicious night made an illumination to commemorate him. They said, 'Since the light of intelligence is gone, let us make an illumination of material matter' This, according to Jainas, is the origin of the yearly festival of lamps, Dipavali, which they observe as the day of remembrance of the great hero, the Mahâvîra. To this day the Jainas prefer to see their Great Master Mahâvîra in that blessed position of final meditation with crossed knees and a calm transcendent face of a Jina, the conqueror.

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1 *Tirthankara Bhagawan Mahâvîra* (illustrated), composed by Munishri Yashovijoyji, Jain Chitratakala Nidarshan, Bombay-20, 1976, Appendices, p 15
2 Ibid , Appendices, p 23
3 Ibid , Appendices p 0-17
4 Shree Ratan Muni, *Life Sketch of Mahâvîra,* Har Kishore Jain and Sons Private Limited, Bombay-3, 1974, p 11
5. Mrs Rhys Davis , *Vardhamana* Mahâvîra, *(Great men of India,* Ed. by E. R Williams, the Home Library Club, Statesman, Ceylone), p 430
6 Sinclair Stevenson; Heart *of Jainism,* (Oxford University Press), 2nd Edition, Munshiram Manohar Lal, New Delhi; 1984, p.37.

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14

MAHÂVÎRA AND JAINISM*

—John A. Hutchison

The Axis Age In Ancient India

This chapter begins with the period of human history around the world which Karl Jaspers has called the Axis age or Axis time, that is, approximately the seventh and sixth centuries B.C., when in several different regions of the world there were significant new beginnings, new stirrings of life.[1] The Axis age was marked by the emergence of several historic individuals and new movements stemming from them in regions as far separated as Greece and Israel from India and China. The first philosophers of Greece, the prophets of Israel, and such Chinese figures as Lao-tzu and Confucius were men of the Axis age. So too were Buddha, Mahâvîra, and other Indians. It was an age whose importance to the history of religions can hardly be overstand.

The twentieth-century student can only guess as to the causal Factors of this ancient age of genius. The urban revolution, sketched in Chapter 2, had produced a kind of traditional civilization which had held sway for over two millennia. During this time the individual had been held within the close embrace of traditional society. Now individual men began to chafe at these bonds and in various ways asserted their individuality. It was a time of ferment and change around the world. What technical and social factors spurred the change can only be surmised. Perhaps new forms, ot commerce contributed, for the businessman has often been a revolutionary figure in history—sometimes in spite of himself. Whatever the causes, out of the Axis age emerged new men, new ideas, and new directions for humanity.

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* Paths of faith, McGraw-Hill Book Company

In India the period has been called the "age of the great heresies."[2] This is a somewhat anachronistic designation, since Buddhism and Jainism, which came into being at this time, were not formally declared heresies until many centuries later. (They were declared heresies for two reasons : they did not acknowledge the sacred authority of the Vedas and they rejected that touchstone of Hindu orthodoxy, caste). In India the Axis age was a time of world weariness and restiveness when not only Buddha and Mahâvîra, but a great many other men as well shook the dust of society from their feet and sought the solitude of the forest, there to practice asceticism, to meditate—and, significantly, to think new thoughts about the nature and destiny of man.

India's Axis time produced a wide range of teachers, each with his own group of followers and his own body of distinctive teaching about the proper conduct of life, the goal of life, and the kind of fulfillment or blessedness this goal would bring. Among these teachers Mahâvîra, the founder of Jainism, Buddha, and the anonymous seers of the Upanishads are outstanding and have left enduring marks on Indian thought and life. Others were more like Makkali Goshala, founder of the Ajivikas sect, who exerted significant influence for a millennium in India until it finally died out in the fourteenth century. While well known in India, the Ajivikas are little known in the West.[3]

The historical sources testify to many other notable figures, some known, but many unknown to us. For example, the Buddhist *Digho Nikaya* lists no less than six different teachers who offered themselves as instructors to Buddha during his seven-year search for salvation." One was Purana Kassapa, an antinomian who taught that the moral or immoral quality of a man's life had no influence on his karma. The second was Goshala, founder of the Ajivikas sect already alluded to, whose tenets included a rigid fatalism and an equally rigid atheism. A third teacher was Ajita Kesakambala, a materialist who railed against India's already heavily sacral religious tradition. A fourth, Pakuda Kacchayana, was an atomist and apparently the forerunner of other philosophies of this sort in later Indian history. The fifth was none other than Nataputta Vardhamana, rigid and extreme ascetic, and founder of Jainism. The sixth was a man named Sanjaya Belatthiputta, whose teachings centered in philosophic skepticism.

Other historical sources mention still other teachers, such as Kapila, the founder of Sankhya philosophy, and Gautama, founder of the Nyaya philosophy. Undoubtedly there were still others whose names and ideas have perished but who participated in this ancient age of intellectual ferment and wideranging speculation.

Despite the great diversity of doctrines, some patterns of similarity do emerge All these ancient teachers (except the materialists and skeptics) acknowledged as man's chief goal his emancipation from mortality, or from finitude This goal, called *moksha* in the Sanskrit language of ancient India and variously interpreted by these teachers, pointed to a realm of blessedness or salvation beyond all the limitations of man's human, relative world. Many of these systems provided their own distinctive paths of meditation and of ascetic practice leading to this goal Most of them also accepted the idea of karma, which was the law of the deed ("as you sow, so will you reap"), and applied it with ironclad rigor to all man's life, many of them like the philosophic seers of the Upanishads extended its application to many incarnations, past and future.

Among these ancient teachers, Nataputta Vardhamana, known, also as Mahâvîra, stands out for the extreme rigor of his ascetic practice and the clear, bold outlines of his philosophy. Also, he was, along with Buddha, the first of a long line of Indian rebels against caste. Above all he was the founder of the religious community and tradition of Jainism

A Study In Extremes

Zimmer places Mahâvîra and Jainism as first among those traditions of philosophy, art, and religion which go back to the ancient pre-Aryan past of India, citing as evidence the realism and dualism of this philosophy in contrast to the monistic idealism of the Aryan tradition and pointing also to Jainism's own insistent tradition of a long line of twenty-four *Tirthankaras,* or "ford-finders," of whom Mahâvîra was only the last.[5] By "ford-finder," Jains have meant a great man who has discovered a way across the stream of mortal misery to the farther shore of salvation. The images of the ford and the ford-finder are strong not only in Jainism but also in Buddhism and throughout other Indian faiths. Once

the ford has been discovered, other, lesser mortals may make their passage through it to the farther shore. Jainism has always insisted that each man must do this for himself, in his own power, without the help of any god or savior. Hence Jainism honors Mahâvîra and the long line of some twenty-three Tirthankaras before him but resolutely refuses to deify them. Particularly notable for Jainism is the probably historical figure of Parshva, who is honored as the twenty-third ford-finder, and who lived ca. 872-772 B.C.[6]

Jain thought and practice present themselves to students of mankind's religions as a study in extremes. Jainism is extreme even within its Indian environment in its atheism, its asceticism, and its devotion to *ahimsa*, the ethic of non-injury. Western students of the world's religions are sometimes puzzled by the attitudes of indifference and negation toward God which are to be found among the Oriental faiths. Jainism goes beyond indifference and agnosticism and asserts a dogmatic atheism. It was not alone in this respect, for Goshala of the Ajivikas apparently asserted a similar negation Modern students can only speculate what led these Indian teachers to such dogmatic rejection of the traditional gods of their people Two possibilities appear in the sources First, they regarded the gods as unnecessary, for man could achieve salvation through his own power and without neurotic dependence on powers beyond himself. Second, the gods seemed even at this early stage of history an irrational principle of explanation. Consider the nautralism of the following bold declaration from the *Gaina Sutra:*

> *A monk or* nun *should not say: the god of the sky ! the god of the thunder-storm ! the god of the lightning ! the god who begins to rain ! the god who ceases to rain! may rain fall or may it not fall! may the crops grow or may they not grow ! may the night wane or may it not wane ! may the sun rise or may it not rise ! may the king conquer or may he not conquer! But knowing the nature of things he should say : The air... a cloud has gathered or come down; the cloud has rained.*[7]

Ascetic practice *(tapas)* is of widespread occurence in mankind's faiths and nowhere more frequent or intensive than in India. Yet here again, Jain theory and practice stand out as extreme. Two general patterns of motivation lead to asceticism.

On the one hand it is a kind of spiritual athleticism; the Greek world *askesis* originally denoted the training which athletes underwent in preparation for the games. On the other hand, some forms of asceticism posit a dualism of matter and spirit and then seek to rescue the human spirit from its prison house of flesh. In fact, both of these interpretations converge in Jain thought, and as a consequence Jain practice is more extreme than any other on earth. The greatest Jain heroes or saints are recorded with approbation as having ended their lives by fasting to death. The Jain monk traditionally has worn a piece of cheesecloth over his mouth to prevent swallowing and thereby destroying insects and has carried a small broom to sweep living things from his path.

In these practices there is a convergence of asceticism and noninjury to living beings. The latter may be said to be based upon the idea of the unity of all life and the feeling of reverence for life. Again, most of mankind's faiths have taught these precepts in some qualified form, but only Jainism has carried this tenet to the extreme of absolute noninjury to all living beings. Indeed some Jain source documents find souls imprisoned in such inorganic things as fire and stones. The Jain doctrine of ahimsa has influenced Hindu tradition, and was acknowledged by Gandhi as an influence on his own ethical thinking. Yet Jainism's own extremes of practice are vividly summarized in a paragraph by Heinrich Zimmer:

> *Non-violence (ahimsa) is thus carried to an extreme. The Jaina sect survives as a sort of extremely fundamentalist vestige in a civilization that has gone through many changes since the remote age when this universal piety and universal science of the world of nature and of escape from it came into existence. Even Jaina lay folk must be watchful lest they cause unnecessary inconvenience to their fellow beings. They must, for example, not drink water after dark; for some small insect may be swallowed. They must not eat meat of any kind, or kill bugs that fly about and annoy; credit may be gained, indeed, by allowing the bugs to settle and have their fill. All of which has led to the following bizarre popular custom, which may be observed even today in the metropolitan streets of Bombay. Two men come along carrying between them a light cot or bed alive with bedbugs.*

They stop before the door of a Jaina household, and cry: "Who will feed the bugs? Who will feed the bugs? "If some devout lady tosses a coin from a window, one of the criers places himself carefully in the bed and offers himself as a living grazing ground to his fellow beings. Whereby the lady of the house gains the credit, and the hero of the cot the coin.[8]

Historically Jainism is notable among India's religions for the vigor and vitality of its community and consequently for the tenacity with which it has resisted the absorptive powers of Hinduism and maintained its own existence. It remains today a small but vital community of some 1,680,000 people, almost all of them in India.[9] However, like some other minority groups it has made contributions to Indian culture out of all proportion to its numerical strength. Indian ethics, philosophy, literature, architecture, and sculpture all show significant Jain influence. The observer of Indian religions gets the impression that the Jain community is still very much alive. One reason among others for that vitality is that this community owes its origin to a personal founder, or as the Jains would correct us, to twenty-four founders. Here apparently history is the lengthened shadow of several great men. Among them was Mahâvîra, the last ford-finder, the founder of the Jain community and tradition, and discoverer of the Jain path.

Life of The Founder

Jain tradition places Mahâvîra at the end of a succession of twenty-four saviors, or ford-finders, extending back to the very ancient pre-Aryan past of India. While evidence for the full historicity of this view is less than compelling, it fits with what is known of Indian history, and it does point instructively to the diversity of Indian religious thought and faith.

Whatever his antecedents, Mahâvîra appears as a contemporary of Buddha and a participant in India's Axis age.

Jain tradition assigns to his life the dates 540-468 B.C.[10] Mahâvîra and Buddha shared a common heritage, and a common geographical origin in northeast India, as well as many striking similarities of both biography and thought.

It is often impossible to discern the outlines of real human life amid the formal and stylized recollections which constitute

the life story of the founder according to the *Gaina Sutra* and other Jain source documents.[11] A summary of this traditional material runs somewhat as follows. Nataputta was born to noble parents in northeastern India in the region of Magadha, or modern Bihar. As a noble, he was reared in courtly luxury and destined apparently to succeed to his father's throne, but his heart was with a band of ascetics of the order of Parshva who inhabited a park outside his town. As a filial and obedient son, he could not join them—yet. At length, and by divine prearrangement, his parents died. One source says they met death by the approved Jain method of self-starvation.

Nataputta was now free to join the monks and to set out on the ascetic path to salvation. Ironically, a retinue of servants carried him to the park on an expensive litter. There he abandoned his ornaments and finery, threw off his clothes, plucked out his hair in five handfuls, and took the vow to live a life of complete detachment from all worldly things, saying "I shall for twelve years neglect my body and abandon care of it I shall with equanimity bear, undergo and suffer all calamities arising from divine powers, men or animals.[12]

The Venerable One, as his followers call him, observed two basic rules on this rigorous quest for salvation by emancipation · (1) asceticism, conceived as a way of liberating the soul from the contamination of matter, and (2) non-injury to all living things His asceticism was of the strictest sort. Refusing shelter he became literally the "houseless one," exposing his body to wind and rain, to summer's heat and winters cold Even the temporary refuge of sleep was scornfully minimized, for after brief moments of sleep he would wake him-self again to endure (one is tempted to say, masochistically to enjoy) the misery of consciousness His body went altogether uncleansed and unclothed. He maintained the strictest detachment from human society, refusing even to answer when other people addressed him. Villagers set their dogs on him, threw dust on him, even lit a fire under him and drove nails through his ears, but through all these innumerable miseries he remained steadfastly imperturbable

Just as scrupulously he avoided injury to any and all living things. As will soon be seen, ahimsa in an essential feature of Jain philosophy; it is based presumably on the founder's precept and

practice. He distinguished between living beings *(jivas)* and nonliving beings *(ajivas)* in order to avoid all possible harm to living things. Here too his way was absolute, uncompromising. Carrying a small broom he swept insects from his path. He strained his drinking w‹ er with a piece of cloth to avoid swallowing living things. Thus d d Vardhamana establish a kind of world's record for his practice of tapas and ahimsa.

At the end of this hard, twelve-year journey was the experience of emancipation. Giving precise details of time and place, the Jain source describes this climactic experience: ". . . in a squatting position with joined heels exposing himself to the heat of the sun with the knees high and the head low in deep meditation in the midst of abstract meditation he reached *nirvana,* the complete and full, the unobstructed, unimpeded, infinite and supreme, best knowledge and intuition called kevala.[13] Thus he became Jına (Conqueror), Mahâvîra (Great Hero), and the twenty-fourth Tirthankara, the titles by which he has been known among his followers ever since. Jain tradition has understood the nature of this crucial and definitive experience as a final breaking of the fetters which bound Vardhamana to the world of mortal misery. To employ Jainism's other root metaphor, in this experience he made his way across the ford to the farther shore of emancipation and salvation.

His achievement of emancipation impelled Mahâvîra to set forth on a thirty year period of teaching and preaching in which he proclaimed to others his way of salvation by ascetic detachment. He also gathered followers about himself and sent them forth in their turn to teach the way of salvation. Mahâvîra died at the age of seventy-two and is now, according to his followers, in a state of bliss called *Isatpragbhara,* a place at the top of the Jain universe and beyond the grim cycle of death and rebirth. In contrast to other Indian faiths, Jainism teaches the continuance of individual selves in this state.

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15

JAINISM TRADITION AND CULTURE

—Santaram B. Deo

Evaluation of Mahavir

It would appear quite inappropriate to indicate minute details about the incidents in the life of Mahavir. On the other hand, it is self-evident that only the great events are noted barring a few minor incidents in the life of great man in various fields. Birth, marriage and death etc. are common factors (incidents) in the life of man. The personalities, although few, are marked by their extra ordinariness and philosophy and conduct. From this point of view, Mahavir's personality and the influence of his stiring qualities; to understood these achievements is itself an attempt at evaluation of his personality. His zeal and zest for asceticism, sharp intellect, the finest and highest type of self-sacrifice, convincing power of the subtle doctrines and above all to impress others with fearlessness, lucid exposition in easy terminology, left an indelible impression on the public in the present Bengal and Bihar, with a pure stamp of religious influence. From kings (Royal families) to the poorest, from cities to the villages from Brahmins to the untouchables and all people of all castes and religions, Mahavir had several disciples, establishing thereby a permanent niche in the history of India.

How and to what extent Mahavir's life and philosophy are comprehensive can be appreciated, after the evaluation of his activities. It is comforting and convincing to note that he emphatically declared that only the value of man is judged, not in the light of one's birth in higher caste or class, or by philosophical persuasion. As the Uttaradhyayana declared that Brahman is to be judged by the Brahmanic attributes, as much as a Ksttriya by his brave deeds, Vaisya by his business ethics; Sudra is judged by

his humble activities. In absence of psychological or physical purity, mere counting of beeds will not entitle a Brahmin to be a true Brahmin. Similarly by wearing an ochre robe, one is not judged as an ascetic. Such (innovative) ideas were of revolutionary character, that too, to give expression to such ideas before the public is much more revolutionary. But Mahavir did place before the public, irrespective of dissatisfaction and displeasure.

His revolutionary ideas were not restricted to the field of caste-system only. He insisted that whatever one does, he is accountable for his deeds; he cannot escape the results from such deeds Be he a king or the poorest man, Sudra or a Brahmin, they are bound by the chain of his deeds and their inevitable effect. His attacks were not confined to a particular caste or class, but those castes who used to impart wrong rituals It is prety clear that Mahavir was not against Brahmanism or their particular ways of life, rather, he accomodated Brahmans within the group of his disciples. Mahavir's Ganadharas were chiefly Brahmins. He would not hesitate to entitle himself as Brahmin. Uttaradhyayana spares much space for the definition of a true Brahmin. Mahavir attacked severely the obnoxious priestcraft, the violent rituals, the arrogant castism and complicated system of mantras In this process, he had to confront the powerful and previledged class; but one cannot impute Mahavir with the narrow-minded approach, in face of his gigantic work and particularly his superman's status

Social Equality depends upon men of integrity and spotless character. He founded a spiritual democracy by admitting men of character into the fold of his religion, the chief features of which were neither gross worldly desires nor political plans with its pros and cons, but-aimed at an ascetic, of course, ethico-religious society. Mahavir showed to the world that the cooperation of Brahmin and Kshatriya, Kshatriya and Sudra will help one to become superman.

While presenting the (value of) freedom and equality before the people, Mahavir did not make any allowance for caste and class; similarly no distinction between man and woman. His breadth of outlook towards womanhood, proves that he was not an ordinary man at all, but a superman. There is no entry for a woman into the fold of asceticism It is due to the insistance by Anand, the disciple of Buddha, that women were allowed to take

to renunciation. From this point of view, it is Mahavir who dared and demonstrated his catholity towards womanhood; of course, he had to face some limited opposition by the contemporary leaders, for the simple reason that, although womanhood was allowed to become ascetic, she cannot attain salvation, unless reborn as man. Yet, despite of such rigid conditions, at least, woman can take to sanyas; this shows his (large-heartendness and correct vision).

He was conscious enough not to contradict the teachings of Parswanath; while establishing spiritual democracy, liberal outlook towards woman and protest against caste, creed and class. This reflects upon Mahavir's greatness, intelligence and vision; further, he was not even aware of his magnanimous deeds; at least, he never indicated any pride in this direction. According to Bhagavatisutra, the Conversation between Mahavir and Katasavesiyaputta, there was difference between Parswanaths' Caturyamadhamma and Mahavir's Panchajamadhamma; rather, he consolidated and made it more ethically oriented religion on the basis of his preceding Tirthankaras; therefore, he observed the vow of abstinance more scrupulously. Uttaradhyayana sutra declared that the laxity in moral practices found after Parswanath was eliminated by Mahavir When some mistakes, inadvertently committed, he realised that it was urgent and imperative to set right the wrongs; he was not a victim of mere traditional and blind beliefs. While reconciling the old & the new, reforming the lecunea, one finds the farsightedness and vision of Mahavir.

Mahavir earned the adoration and admiration as a guru (Preceptor), since he brought about-reformation, consolidating of religion by his ethical behaviour par excellence. Social Equality and Mental peace were the very breath of Mahavir; it is no exaggeration to state that as a guru Mahavir is unparallel. Since he was moving with his disciples, he was an example of real 'pathmaker'—the Tirthankar; the disciples too could mould their conduct in the presence of Mahavir. Another rare aspect of his sermon is that he uses simple, lucid and almost colloquial language; because of his convincing method he could form a galaxy of the followers within a short period, thanks to his use of Ardha-magadhi in exposing the philosophical doctrines that he preached to the people in their languages, a proof of his multifaced

personality, gifted as he was with the boldness of a reformer, equanimous attitude towards his disciples irrespective of caste, and class, and of morality par excellence, tempered with self-experience; in this sense he was real Guru. Hence he could popularise his doctrines at ease. Although more than two thousand years lapsed even since he started propounding his doctrines, they have the relevant even today, to establish a society on the firm ;oundation of morality. It is only for this reason, Mahavir's teachings are of eternal significance. He is fresh in the memory of his followers.

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16

MAHÂVÎRA A CULTURE-*NOT A PERSON*

—Sadhvi Pramukha Kanak Prabha

On the horizons of Indian philosophical skies, a name had emerged about 25 centuries ago, the name was Mahavir. The name did not pertain to any mythological realm and now it certainly is not so. During the long span of this two and half millenia, people in hundreds of thousands have made it their creed and faith. But following a creed and adopting it as faith, is one thing, and living it out is some thing quite different. It is not given to every body, it perhaps can not be so. Bhagwan Mahavir had not made it a name only, he lived it and kindling a flame of bravery-became Mahavir, in fact.

Bhagwan Mahavir started his life just like any other child on this sub-continent, in similar circumstances. The same kind of days and nights and sunshine and rains must have been there then, as are they today. He must have breathed through the same air, drank the same water, taken similar milk and food, as are the children of today living through placed in similar circumstances, clothing and housing must have been the same as today, for children born and brought up similarly.

From the first cry of new born onwards to his lovely children pranks, from crawling on knees to 1st tottering steps, and then on to the walking trials under the loving care of elders. It must have been same journey through time, as it is today. There could hardly be any difference. The question that jumps to the mind is, then, where in lay the difference, whereby he became the Mahavir and his contemporaries were left way behind, staring at the markvel which was unfolding before their very eyes. That there was a difference some where is obvious even today, as it must have been then. The difference must have been very basic and subtle, which differentiates for example, a diamond from coal, though

in essence both are carbon by nature of things. The difference is glaringly obvious even after a passage of 25 centuries, which subtle uncatchable and unbelievable quality is knocking even today on the doors of the human conciousness to awaken it.

The conclusion that even a person, an individual of average intellect reaches is, that Mahavir was and is not the name of an individual. It is a complete culture, an atmosphere, a way of life, a value system, which can became the future of India, even entire mankind. A culture which has no place for dictatorial tendencies, because living democratic traditions are alive in the culture, which culture does not accept any inequality of high and low, big and small, fair and black, master and servant, with the declaration that "all men/women are equal" emotional oneness and "Vasudhaiv Kutumbkam" becomes its corner stones. There remains no possibility of atomic wars or space wars or conflict in any shape, on any place. Because the very concept of conflict is simply non- existent and so is the need or idea of armament, consequently In this vibrating culture, there is no scope for violence in any shape or form; the person of dread, terror, or force is an anthema to it, the very opportunity for the presence of which has been eliminated. Human goodwill and trust, implict in Bhaghwan Mahavir's teaching and philosophy is set to pierce the darkness of dread and suspician. It is light and happiness and peace all along the path.

Such culture was originated nurtured and developed on the sacred soil of the then Bharatvarsh, where from it radiated to the whole of the orient of that period, providing spiritual and moral inspiration towards the upliftment of human character, to a higher and still higher place of existence.

India as an entity and concept, apart from its physical or political boundaries, is a big country. Its people are ever ready to secure and develop its eternal values of basic goodness. But values can not be saved and secured by physical human efforts only. It needs ever widnening of its horizons, diluensions and vision, on the moral and intellectual place also, perhapes more so, what is needed is living those values and to do that realizing and awakening towards the need for it is essential. As Vivekanand has aptly said in summary, "Arise, awake and stop not till the goal is reached."

Every single step and episode of Bhagwan Mahâvîra's life is sensational, inspiring and illuminating. He was born a prince, but lived life of a self supporting, active and energetic person. A saga of self implicted and self choosen struggle. The more he was wanted to live a life of ease and affluence, the more he distanced himself from it. In his family life of 30 years the last two years were spent living in the family—but aloof from it.

His inner heart was so soft and sensitives, that first he could not do away from the love and effection of his parents, and thereafter could not go against the wishes of his uncle and brothers. But on his personal level, he had become an ascetic, a sanyasi, a renouncer in his very childhood. Living out every things but not being a part of it, just like lotus in water or even in mud. What is so intriguing about his life was, as it is with all already big ones, it was an open book on physical side and a mystry on mental place. He could never be shaken from his belief and path, though during his 12 years of "sadhna" period, what he suffered he only could endure. There is no parrallal in the annals of human history. An ordinary mortal would have died every times over in the single night of the torture by Sangam Dev. But not he; and despite living through that torture, he exhibited no reaction, ill will, against the tyrant. The one solitary parallel could perpahps be the crucifixation of Christ.

There were no pre set notions or dogmas in Bhagwan Mahâvîra's life, none are perceptible, nor could this frame of mind hinder him at any stage. He was as intensly spiritual in solitude, as in a crowd If silence was an integral part of his 'sadhna', speech was no hinderence also. His disciples were both 'Digambaras' as well as clothwearing ones, men as well as women. He accepted every and all individuals on the same basis of having equal right of liberation, what was needed was the person's level of efforts and acheivements. Human mind was made free from all those outer manifestations of all dogmas. This factor, this unique broadness, this absence of any dogma or fundamentalism is what made him an "Arahant". In Jain philosophy Arahant has a precedence over 'siddhas', in Panch-permeshti a highly dignified place in the spiritual hierarchy. There is no imaginative factor in this order of precedence. In the process of awakening of conciousness if Arhants have attained the first place of precedence

among five pads. There is a basis for that.

Thus, in his time, when Mahavir had changed traditionally embedded system, of valueless values, it was really a very hard nut to crack, which he cracked and cracked it non-violently. The roots of evils such as, slavery, social discrimination of higher low, untouchability, degradation of women in thinking and in fact etc. were such values which had thrown deep roots in social structure of that period and it was only men like Mahavir who could and did infact pull up the roots. He gave a scientific basis and dimension to Jainism. If the basis of the behaviour code, as laid down for Jain monks and shravakas can be really appreciated and understood in its entirety, it can become the most enlightened and scientific of all the spiritual issues of the world.

What we need is not to celebrate the birth or 'Nirvana' day of Bhagwan Mahavir as a festival but to prove and establish the relevence and usefulness of the values and principals, as laid down by him and practise that in life itself. That would be a fit and everlasting memorial to his rememberance for all of us, infact for all of mankind. May it be granted

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17

WHY WE REMEMBER MAHÂVÎRA

—K. C. S. Dudhoria

It is more than 2,572 years since Lord Mahâvîra was born, and yet we remember him every day. But why? Do we remember him in order to gain anything materially? Do we remember him merely out of reverence for the past ? Certainly not! We remember him because he was one of those great men who stamped infinity on the thought and life of mankind, and who added to the invisible force of goodness in the world.

Lord Mahâvîra's deep wisdom, his omniscient vision, his exquisite courtesy, humility, and gentleness of soul, and his abounding humanity all proclaim that the destiny of man is to know himself and thereby further the universal life of which man is an integral element We remember him, adore him, idealize him, not because he enunciated a set of principles but because he showed to mankind through his personal life that freedom really exists in self possession, not in material possessions, in self command, not in command over others. So he is known as Jina, the spiritual conqueror; as *arihanta,* the conqueror of animal instincts; as Mahâvîra, the greatest hero. He is also known as keval Jnani', the personification of true knowledge or, in other words, of universal and final truth. From him we learn the principles of *anekantavada,* which is nothing but looking at reality from many angles. Reality is complex and inorder to be known should be viewed from many aspects in an attitude not of mere tolerance, but of appreciation of other's points of view. Another thing that we learn from him is *samabhava*, an attitude towards others which is free from malice and attachment.

If we study the history of Mahâvîra's era it will be quite clear that society was then facing extreme social and economic unrest.

Through his new and radical approach he changed the direction of that unrest from the possibility of a violent revolution to the epoch-making revolution of *ahimsa*, non-violence, and aparigraha, freedom from greed. Thus he brought about a revolution in human thought.

Today the world is again in the midst of a crisis. Love of wealth and power has reached unprecedented proportions. Things control life, and we have come to believe that economic welfare is the end of all existence. We are so engrossed in our efforts to attain a materially prosperous life that we have become oblivious to ultimate questions. Deep moral earnestness is not there, and moral life is shaken to its foundations. We dismiss ultimate questions as absurd and unanswerable. Our modern technological civilization and mass society, has turned us into so many depersonalized units. The qualities of human values are given little importance in this age of statistical averages.

An Utter Absence of Thought

Dr. S Radhakrishnan has pointed out how the spectre of mass hovers over public affairs, industry, business, social life and manners. The great danger with the mass is not right thought or wrong thought, but the utter absence of thought. The immence impact of mass media on our lives encourages passivity, acquiescence, and conformity.

Moreover, the undreamt of power gained by science and technology, bereft of humanism, has today brought mankind to a point of unprecedented crisis—a point of no return. In this thermonuclear age man holds in his mortal hands the power to abolish all forms of human poverty and suffering, but also all forms of human life. President Kennedy once pointed out that every man, woman, and child lived under a nuclear sword of Democles, hanging by the slenderest of threads and capable of being cut at any moment by accident or miscalculation or by the madness of a single person

Today, in spite of the Test-ban Treaty, the stock-pile of nuclear bombs, coupled with the research for inconceivably deadlier weapons, threaten the future of mankind. Therefore the question before each one of us is, Shall we abolish the weapons of war or be abolished ourselves?

To destroy arms, however, is not enough. We must destroy the need for arms. For this, mankind must create an atmosphere, an environment, a rational society, where exploitation and violence, the major causes of tension and friction, are not only outlawed but eliminated. For this we have to create a new order of society based on the principles of *ahimsa* and *aparigraha*.

Let us ponder for a moment how the teaching of Lord Mahâvîra can help us in this. *Ratnatraya*, the three gems of Lord Mahâvîra's teachings are : *samyak darsana*, right faith, *samyak jnana*, right knowledge, and samyak *caritra*, right conduct The last includes the five vows : (i) *ahimsa*, non-injury (either physical or mental) to all living beings ; (ii) *satya*, truthfulness; (iii) *asteya*, non-stealing; (iv) *brahmacarya*, self-control; and (v) *aparigraha*, abstention from greed. The test of ail religion is *caritra*, conduct. We shall be judged by our conduct. It is of no avail if our ideals are good while our life and conduct are not good.

The Need To Put Ideals Into Practice

If we study Lord Mahâvîra's life and teachings dispassionately we realize that society can be improved only with the improvement of the individuals. From Gandhi's life too we also learn that exemplary conduct makes an impact on the masses, and not verbose lectures.

Rampant corruption, nepotism, and favouritism are eating away the vitals of the Indian nation. Yet unfortunately this fundamental question is receiving little attention from the leaders of our society. Failure to lay stress on the importance of *caritra* has brought us to a dangerous point. When we merely talk of ideals, but do not adopt them in practice we forget that it is not our outer conduct but the inner life which matters. As Dr. Radhakrishnan so often reminded us, sensitive and informed minds believe that the fundamental need of the world, far deeper than any social, political or economic readjustment, is a spiritual reawakening—a recovery of faith 'Great movements of spirit arise when despair at the breakdown of civilization makes the mind susceptible of the recognition of the insufficiency of the existing order and the need for rethinking about its foundations and shifting its bases. Science with its new prospect of a possible liquidation of the world by man's own wanton interference reminds us of the

wearing that the wages of Sin is Death'.

Ahimsa and aparigraha are no longer matters of religious belief or ritual belonging to any particular sect. Mankind is slowly realizing that the only way to avert the possibilities of a thermonuclear catastrophe and the only way to end the present conflict in society, which emanates from hatred, lies in the adoption of these great ideals. *Ahimsa* and *aparigraha* are the highest expression of man's civilized and cultured ethics and the way to counteract exploitation, voilence, and killing.

With these words I pay homage to Lord Mahâvîra and in the 'name of humanity I appeal to each one of you to launch a crusade against exploitation, violence, and terror. Let us on this auspicious occasion invoke the blessing of Peace through *ahimsa* and *aparigraha*.

♦♦♦♦♦

18

MAHÂVÎRA AS THE IDEAL TEACHER OF THE JAINAS*

—Amulyachandra Sen

To the members of any religious Order, the Founder always remains the ideal in all matters. To the Jainas to whom study and teaching of their sacred scriptures are such important duties, Mahâvîra is, therefore, naturally the ideal teacher. The sacred scriptures of the Jainas, unlike those of the Buddhists, contain but little information on the personal and human aspects of the Founder of the Order. But from the scanty details available here and there in the canon on the personal characteristics of Mahâvîra, given wholly casually and incidentally and not intentionally, it would not be without interest to attempt to reconstruct, although mainly based inference, a picture of Mahâvîra as a teacher, as he appeared to his contemporaries

In the canon, more particularly in the *Viyahapannatti*, the fifth anga commonly known as the *Bhagavati*, we come across an enormously large number of questions[1] put to Mahâvîra by various people, which he answered. This suggests that his sermons and discourses were of such a nature as encouraged and stimulated questioning. He was surely not averse to answering questions; on the contrary he must have readily answered them. Though questions of a trivial nature were put to him as a trap by sceptics or adversaries, he appears to have had the skill to parry them off, occasionally with a touch of wit.

For instance, being questioned by Somila, a Brahmana, whether he regarded *Sarisava* as edible, Mahâvîra replied that he could certainly not use "people of the same age" in that manner

* Bharatiya Vidya Vol. 3, Part I, November, 1941.

but that "mustard seeds" were eatable by an ascetic if devoid of life and given by another.[2]

Similarly in answer to a question on the edibility of masa (a kind of cereals), he said that if the word meant "a month" (Masa), it could not be an article of consumption, nor if it meant a "standard of weight" (Masa) Again, were *Kulattha* edible? Certainly not, he replied, if it meant "members of a respectable family" (Kulasthah), but if it meant the cereal of that name, then it was edible, of course under the approved conditions.[3]

Mahâvîra' s discourses were very elaborate. It is said that he spoke in Ardhamagadhi,[4] and that everyone of his hearers, no matter what their mothertongue might have been, understood him [5] Although this latter characteristic gift is regarded in *Samavaya*, p.60 B, as one of the occult and superhuman qualities possessed in common by all Buddhas and Arhats, yet in its natural setting it can be taken as meaning that Mahâvîra's manner of discourse was not pedantic but such as would be understood by every average person. The elaborate, repetitive and exhaustive style, features so characteristic of the canon, might have been inspired by Mahâvîra's own style of discourse—a style that would have to convince and convert men of average intelligence

The strong leaning towards classification and division which we find is the Canon, may be traced back to Mahâvîra and may be accounted for by his method of analytically treating any subject that came under discussion. In this analytical process, enumeration naturally played an important part for setting down with precision the various ways in which an object of conception was capable of being divided Everyone familiar with the literature of the Jainas knows how extensively the Jaina scholiasts applied this method of classification and how intensively they pushed their zeal for enumeration

"The questions and answers between his interrogators and Mahâvîra have been preserved in the Canon mostly as matter-of-fact enumerations, but yet it is not impossible to obtain from them some glimpses of the manner of speaking adopted by him. Of very great importance in this connection are the large number of similes which Mahâvîra used in explaining his meaning to his hearers, and which have been recorded so prosaically in *Thana* IV, as well as in *Viyahapannatti*.[6] The intention of these similes

was to illustrate human nature and human conduct. They have come down to us in four different types, viz.:

I. In this, the first type, something is said to possess one or other of four qualities, e.g., there are four kinds of blossoms—(i) the mango-blossoms which in due time bear fruits, (ii) the palmyra- blossoms which take very long to produce fruits, (iii) the creeper- blossoms which produce fruits very quickly, and (iv) the blossoms of the "ram-horn" *(Mendha-visana)* tree which have a golden colour but which produce inedible fruits. Likewise there are four kinds of men, (i) those who return in due time the benefits they have received from others, (ii) those who take a long time in returning such benefits, (iii) those who give very quick return and, (iv) those who indulge in beautiful words only and never make any return for benefits received from others.[7]

II. In the second type of these similes, something is said to possess one quality but not a second quality, or the second quality but not the first, or both the qualities, or none of them, e.g., (i) There are birds which have beauty but do not sing, (ii) There are birds which can sing but have no beauty, (iii) There are birds which have beauty and who can also sing, (iv) There are birds who can neither sing nor have beauty. So also with regard to men, some of whom may have this quality and not another, some may have the latter but not the former quality, some may have both the qualities, and some may have none of the qualities.[8]

III. In the third type we have a contrast of opposites, e.g. friends, enemies who pass as friends, friends who pass as enemies, and enemies. The similes of this type refer to the contrast between appearance and reality, rule and exception, as also to the past and present.[9]

IV. In the fourth type of these similes are presented the counterpart of a quality of an object together with an identical expansion of both the attributes, e.g., the shell of a snail that is curved from right to left, a left-ward-curve snail-shell called right-ward-curved, a right-ward-curved snail-shell. So are also men.[10] The similes of this type have not been preserved in their complete form, for the human characteristics they dealt with by way of comparison, have not been mentioned. This loss deprives us of a good deal of picturesqueness that would have otherwise been available in these similes and we have to say with Schubring "with

regret we miss the explanations which the living speech must once have provided."

All these similes, however—and quite a large number of them have been preserved—cover a wide range of subjects, such as animal life, plant life, nature, landscape, the household, etc. Two conclusions may be drawn from these numerous similes that have been preserved, viz.

(i) Mahâvîra frequently referred his hearers to their environments of life and nature. This served the purpose of teaching them to observe life and nature intelligently, as also of bringing home to them the meaning of his teaching; (ii) he possessed a "wide experience of life and a deep knowledge of the world and of mankind" to quote the words of Schubring.

Leumann has rightly said that if these similes had come down to us not in their present compressed and succint form but in the full rhetorical and oratorical form in which they were propounded by the living teacher to his contemporaries, then the Jaina Canon would not have been inferior in rank in its aesthetic values, to the literature of the Buddhists.[11]

Unfortunately not much more is known about the qualities or technique of Mahâvîra in the role of a teacher. But from the development of later days we can infer that the characteristics of the Master referred to above were remembered and handed down by tradition, to be adopted and practised by the generations of subsequent Jaina teachers.

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1 Owing to the predominance in them of this characteristic, a group of texts, such as the *Viyahapannatti Jivabhigama, Pannavana, Jambuddivapannatti*, etc have been designated collectively by SCHUBRING as the "Question-Texts", See Die Lehre der, Jainas, p 10

2. There is a play on words here, Sarisava being taken to mean *Sadksa-vayah* or sarsapah

3 Viyahap 18,10

4 That must mean, of course Old Ardhamagadhi, a forerunner and earlier stage of the language of the extant canon See SCHUBRING Lehre, pp 14,31

5 Uvavaiya, sect 56

6 Also see SCHUBRING, Worte Mahâvîras, p 21 and Lehre, p 183

7 Than, p 184A

8 Ibid,p.234B

9 Ibid p. 284A

10. Than, p 216A

11 ZIMG 3 331

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19

VARDHAMANA MAHÂVÎRA : SOVEREIGN INSPIRER*

—**Prema Nandakumar**

On Diwali Day, we prepare an arc of lights to pay homage to a great benefactor of mankind, Mahâvîra. Research scholars say that Diwali was originally a Day of Remembrance observed by Jains, but with the revival of Vedic religions in later days, the Day of Remembrance became a festival to honour the triumph of Krishna over Narakasura. Today the festival has become an important integrating factor for our motherland.

The twenty-fourth Tirthankara of the Jain religion Vardhamana Mahâvîra, was born in 599 B.C as the son of King Siddhartha and Queen Trisila Priyakarini. That was a time when the hold of the true Vedic religion had slackened, and a degenerate form of religion, full of sacrificial festivities with macabre manifestations, was in vogue. Material prosperity was accompanied by an indifference to moral values. Vardhamana, though born in a palace, consciously trained himself to be a perfect instrument to re-strengthen the moral universe of mankind.

Legends about Vardhamana's boyhood and youth remind one of Krishna's early exploits For instance, Vardhamana subdued a vicious serpent, Sangama, that had terrorized his friends, and even danced upon its hood. In the same way, he brought under control an elephant in rut. Such exploits earned him the sobriquet, Mahâvîra, the supreme hero. Presently, he renounced earthly pleasure, did *tapasya* for twelve years under the shade of an Asoka tree and gained omniscient consciousness. During these years of *tapasya* and during his wanderings later, Mahâvîra exhibited virtues

* The Vedanta Kesari, Vol 77 October, 1991

like patience, self-control and compassion. As he had transcended the differentiation between the good and the bad, and could look upon the whole of creation as one integral whole, he was praised as an Arhat. His disciples grew in number as he preached ahimsa. After engineering a revolution in the religious universe of India for thirty years. Mahâvîra withdrew from his mortal body at the village of Pavapur. This day is observed by Jains as Diwali by lighting lamps, indicating the spiritual Lamp that went out at Mahâvîra's passing away.

The advent of Mahâvîra had far-reaching effects on India's cultural history Jainism denied the existence of God. In this sense, it is atheistic However, the Indian ethos is one of synthesis where art, architecture, music, literature and philosophy gather under a single inspiration and enrich the day-to-day life of the Indians. The God idea of the Hindus has given us grand temples, heart-warming literature, glorious art For the Jains, the Tirthankaras took the place of God, as these 'ford-makers' had acquired divine proportions. Revering them with fasts and festivities, worshipping them with flowers and incense, representing them in stone and wood, a mind-boggling Jain cultural world came into being after Mahâvîra's ministry. Despite the depredations of time and foreign invaders, Jainism has survived as a living, growing religion in India.

It is said that the first Tirthankara, Rishabhadeva, was himself a teacher of arts and crafts. He said that unless man could appreciate arts and literature, man was but an animal *sans* tail. Down the centuries a rich Jain mythology has come into being, giving rise to a wonderfully varied temple architecture. The marble glory of the Mt. Abu complex surpasses verbal description. Five rock-cut caves in Ellora have representations of the twenty-four Tirthankaras. There are very ancient Jain caves at Ankai near Nasik Sithannavasal, Kazhukumalai, Tiruparuthikundram and Vijayamangalam are some of the places in Tamil Nadu where temples have been built to worship Tirthankaras.

Temple construction has meant the consecration of statues as well The massive Bahubali statue at Sravanabelagola was raised by the Yadava king Chamundaraya. The Indrasabha and Jagannathasabha caves at Ellora contain images of Mahâvîra set up for worship. The idol of Rishabhadeva at Vijayamangalam, the Pancha-parameshtis in Moodubidiri, the representation of the

twenty-four Tirthankaras in Tirunatharakundram, the statue of a Tirthankara guarded by a hooded serpent in Tiruparuthikundram, the Parsvanatha image at Vilangudi, and the hundreds of copper icons of Tirthankaras in various Jain temples are witness to the desire of man for visible symbols of worship, so that he can train himself in the ideals propounded by the presence of these supernal guides to show him the way.

Jainism has also been a great inspiration for painters. Ellora has immortal representations of Vidhyadharas, birds, animals, flowers. The Jain symbol, Samavasarana, may be seen in Ajanta where the Kevala Jnanin (the World-teacher, who has attained omniscience) sits at the centre of a circle and draws men and beasts towards him to hear him speak on the Way to gain salvation. The painting of a lotus tank in Sithannavasal has aspirants, birds, elephants and lotuses in an artistic tangle.

While Jain literature in Sanskrit and Ardhamagadhi is considerable, Tamil has a rich treasure-house of writings inspired by the Jain way of life. Most of the Tamil volumes on ethics like *Yeladi, Aranericharam, Sim Panchamoolam* and *Arunkala Cheppu* are by Jain writers and minister unto our soul like a sympathetic physician Thus *Naladiyar.*

It's best to opt for an ascetic's life,
And second best to wed a cultured wife,
But basest of all would be, for money,
To serve the utterly worthless and vile.
The wise spend their time perusing good books;
The average live within their means;
But those that pine for what they don't possess
And feel sore, are despicable indeed.

—verses 364, 365; (Tr.) K.R. Srinivasa Iyengar.

The three important Tamil dictionaries, *Choodamani Nighantu, Divakaram* and *Pingalandai* were compiled by Jains. Jains have also gifted more than a dozen grammatical works which include *Nannool*, and have written works on mathematics, astrology and music. It is said that the authors of *Tirukkaral and Silappadhikaram* were Jains. Epics major and minor have been written in Tamil to expound Jain precepts. Of the available titles, *Jeevaka Chintamani, Perunkathai, Choolamani, Neela Kesi* and

Yasodhara Kaviyam are famous. These poems celebrate the incandescent virtue of *ahimsa*. Queen Vijayai speaks to her newly-crowned son Jeevakan about the importance of charity in the epic, *Chintamani:*

Give charity to the needy
Cultivate a sweet temper
The cart of this body when grown old
Can never be repaired as new
It will but go deep into the eddy
That death is; it can never reach the shore.
Ere this cart crumbles to pieces
Drive it with a character honourable!
Those born as men, when they live in avarice
Forgetting charity, to spare even a morsel
For the needy—their lives are in vain.

After discharging his royal duties for thirty years, Jeevakan renounces the world. He receives instruction from Jain ascetics. Man, if he did not control his senses and live a righteous life, could find himself punished in hell or condemned to birth as animals. Even rebirth as a human is fraught with tortures innumerable. Why, the very gods pray to Mahâvîra for salvation! Once Right Conduct and Charity are cultivated, salvation will follow. The essentials of Right Conduct exhibited by Jeevakan (including Right Faith, *Samyag darsana,* and Right Knowledge. *samyag jnana)* hold true for us even today. In the words of Prof. M Hiriyanna.

It is the ideal man that is the ideal of man, and there is only one way to achieve it—to strive for it in the manner in which others have striven, with their example shining before us. Such an ideal carries with it all necessary hope and encouragement; for, what man has done, man can do.

Mahâvîra's name brings back to us such an ideal man as a daily inspiration. Going a little deeper into the religion founded by Mahâvîra, we also realize that it has a contemporaneity in terms of practical application. In these days when people have begun to realise the importance *of yoga* and *dhyana,* Jainism provides a strong base for such approaches to self-betterment. Ancient Jain writers like Subhachandra and Haribhadra have written in detail on the eight-stage progression in *yoga*. Sallekhana, the giving up

of one's life voluntarily, is also an adjunct of Jain yoga. To those who criticize this observance as suicide, Justice T.K. Tukol has the answer:-

The person committing suicide is actuated by a desire to escape some disgrace or his inability to withstand some emotional strain; there is neither the consciousness of the spirituality of his soul nor the idea that his action amounts to violence to the vitalities of his own self under the passionate activities of his mind and body; he is a victim of his own passions and emotions. On the contrary, one who observes the vow of Sallekhana is thoroughly free from passions and emotions; his mind is at peace, engaged as he is in austerities and meditation, gradually marching to self-realization, much to the delight and reverence of the community at large.

Again, Mahâvîra's own life is witness to the unbounded enrichment of man through meditation. The Jain emphasis on Dharma Dhyana is aimed at knowing the reality around us. Among places preferred for such meditation are a garden with a lotus tank and the summit of a mountain. When there is a problem and one's mind gets distracted, one should study the scriptures, such reading with a full sense of involvement itself becomes Dharam Dhyana, auspicious meditation. Justice Tukol places this ancient method in a wider perspective and shows how religious can promote individual salvation and universal harmony:

If not anything else, such a person will have such peace of mind and contentment that he will be able to enkinde kindered thoughts in others. In this age of turmoil and distractions, it has been ordained that attainment of Dharma Dhyana alone is possible. Let us, therefore, cultivate and achieve the Three Jewels so that we may pave our path to a meaningful life.

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20

FOUR AND TWENTY ELDERS*

—C.R. Jain

The Jaina tradition takes us back to a time when the earth was a glowing mass, and before rains had begun to descend and waters to gather into rivers and lakes and rivulets on its surface. There was no vegetation on its face then; and the sun and the moon and the stars were still invisible owing to the dazzle of its own glare Yet life existed on it, and lived and flourished on a kind of spontaneous product of clayish nature, that was eatable and dainty, and available in great variety and abundance both.

The man who lived so far back would naturally be different in bodily composition from us; and it is inculcated in the tradition concerning them that they attained to incredible heights and longevity. Gradually rain-clouds began to form themselves in the atmosphere, and rains, too, began to descend on the earth. It was in the time of the twelfth Manu that this happened for the first time Rishabha Deva, the Founder of Jainism, came a little later. From that time the element of heat came to be gradually replaced with that of water in the bodies of living beings. It is a pity that the description is so meagre and gives us no insight into the nature of their glands, especially the pituitary body, on which depends the stature and growth of individuals. But it is obvious that if those men differed from us in important particulars they must have had bodies very differently composed from ours. It is a curious circumstance that the size of the living beings which people the

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* The Change of Heart, Delhi, 1939

The Change of Heart, Champat Rai Jain 'Vidhya Vandhi, Bar-at-Law' 1939, Delhi, pp 116-120

[The book (The change of heart) is the third volume of the "Essays and Addresses" based on the lectures delivered by C R Jain before English Club at Alassio (Italy)]

suns, according to Jainism, is also very great; but the residents of heavens are not so tall. This shows that in the Jaina view of things life can still exist on different planets though there may be no water on them, and that the element of heat has a great deal to do with the size of the humanity which may be peopling the different earths and planets and suns. On our own planet the race of giants seems to have disappeared thousand of years ago, though some of the later comers also grew to be taller than their contemporaries.

The ELDERS were all men who appeared at very great intervals from one another, excepting the last two, who were separated from each other by 250 years. They were the True Teachers of Religion, which is the SCIENCE OF SALVATION. They had practically realised it themselves, and attained to omniscience. They are called Tirthankaras as well as ELDERS in Jainism.

It is a habit with the Jains that they do not interest themselves in the doings and sayings of men who are not perfect, not even of the Tirthankaras prior to the attainment of Omniscience by them. For this reason the biographies of these Great Ones only taken up from the time when they part from their imperfection, except when an incident is connected with the life too intimately to be ignored.

Some of the Tirthankaras, including the first two are found mentioned by name in the Hindu scriptures. The recent reading of the seals and inscriptions found at Mohen-jo-Daro has revealed the worship of the first and the ninth Tirthankaras at that distant date (over five thousand years ago) in Sindh. Presumably the twenty-four Ahuras of the Parsis are the four and twenty Tirthankaras, but unfortunately the destruction of the Parsi Books does not admit of a satisfactory solution of the point.

But these Great LEADERS are also mentioned in the Jewish Esotericism, and are clearly the four and twenty ELDERS of the book of Revelation in the New Testament (see my "Jainism Christianity And Science", "Rishabha Deva the Founder of Jainism" and "The Mystery of Revelation".)

The ELDERS were all wonderful Men. They rose to the status of PERFECTION and DIVINITY by their own efforts, and taught the Path of Salvation to all men. The number of the Saved Ones is countless and infinite, but of the Elders only twenty-four in a

cycle of time comprising billions and trillions of years. The former, too, are mentioned both in Judaism and Christianity (see the books referred to above).

The glory of a Tirthankara is indescribable in words. There are many wonders of a chemical nature in their bodies. Their blood is white for one thing, which is probably due to the difference in the rhythm of vibrations in their souls from ours, inasmuch as blood is only manufactured in the interior of the growing embryo by its own soul's rhythmic vibrations and it must become changed in quality with the rhythmic changes in the will. The Tirthankaras bring such powerfully exalted wills with them that their bodies are marked by many wonderful signs and changes, which do not affect them adversely, being a normal state in their case and congenial to their nature internally and not an abnormality.

The greatest splendour and pomp are brought to them by the residents of heavens, who flock to hear their discourse. A heavenly pavilion is erected by them for the LORD'S preaching. The Tirthankaras delivers his divine discourse in this pavilion to all who are desirous of finding and attaining to PEACE. The speech of the LORD is like a shower of ambrosia, soothing, cooling and energising! It is 'unlettered', and heard and understood by every one in his own tongue.

It bursts from Him spontaneously, almost involuntarily, at the sight of the misery and suffering of embodied life, which it is directed to remove and ameliorate. The Great Ones have no desires left in their hearts and, naturally, will not speak from a motive or purpose of their own. But when they see the suffering and misery dominating life in all embodied forms, and the assembled devas (celestials) and men beg them for a discourse on the science of Salvation, they proceed to enlighten and instruct them on the subject.

When the last Tirthankara, Mahâvîra, attained to the supreme status of Tirthankarahood, the devas erected the wonderful Assembly Hall (described fully in my "Rishabha Deva, The Founder of Jainism)"; but He did not speak (bani khiri nahin), because there was no one present there at the time who could be expected to arrange and remember the whole discourse. At last a very learned Brahmana, Gautam by name, was brought to the Assembly Hall when the discourse Divine immediately burst forth,

from the LORD'S lips. At the same time Gautam had the scales removed from his eyes at the sight of the Divine Grace, and there and then acquired the gift of clairvoyance and of the supernal knowledge that enables one to read even the thoughts of the living and the dead. His doubts vanished all at once; and he became a Jaina on the spot, and immediately rose to Apostleship.

I would thus seem that the Thirthankara's Discourse is not heard unless there be present men who can understand, remember and repeat all that is said at the time! The LORD'S Assembly Hall is a big place and may be filled by tens of thousands of men, in addition to the devas from heavens and others. To-day we should have to place loudspeakers in different places in such a Hall, but in the Tirthankara's Assembly devas perform the function of loud-speakers. They also translate the LORD'S Discourse in different tongues there and then, i.e. at the same time, so that everyone can understand what is said in his own language.

It may be stated that the mere sight of a Tirthankara, seated, or standing, in the air without a support, in that marvellous deva-build Pavilion, the Assembly Hall, is in itself an answer to most of the questions that can arise in a devotee's mind. He is a deified soul Himself—a living divinity attended upon by devas from heavens. To see Him is to see God! What questions can there-after arise in the heart of an ordinary enquirer after the truth? His GREATNESS is manifested to the eye, not dependent on assertions and the credit that may be attached to them by the hearer.

The language of the Discourse Divine has been described as on-akshari (lit., without letters). What this precisely means is difficult to understand, as its description in the scripture is extremely meagre. But it may well be that the LORD does not employ words to express Himself but some kind of mental 'images' or thought-forms, which are 'hummed' out in the shape of waves of vibratory sounds, which the devas and the apostles can understand and translate for the benefit of others. In a mixed assemblage of men and women from different countries and provinces it is not possible, of course, to use any one particular language, though the Omniscient Tirthankara naturally knows each and every tongue.

In the accompanying chart of the lives of the twenty-four

ELDERS I have contented myself with the barest names and dates, so to speak, omitting all other details. The five important events in the life of a Tirthankara are termed kalyanakas (celebrations). These are conception, birth, world flight, attainment of Omniscience and nirvana. The devas from heavens join men in celebrating them and their dates are remembered.

More than two preceding lives of some of the Tirthankaras are mentioned in the scriptures; but it is not considered necessary to mention them all in a small article like this. I have given ten preceding lives of the first Tirthankara in my "Rishabha Deva the Founder of Jainism".

Many of the Tirthankaras were of golden colour; some were like the moon; one was of the colour of the lotus flower; one red; one black; one bluish; and two (the sixth and the twenty-third), were of a greenish hue There is no significancy of the bodily colour in Jainism; but it may be an interesting point for the ethnologist to work on.

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21

A MAP OF MAHÂVÎRA TRAVELS

—Bool Chand Jain

Rahul Sankritayana, a celebrated writer and historian in Hindi has called Mahâvîra a great traveller." Indeed Mahâvîra travelled over the vast stretches of the country spreading his gospel and gaining disciples and lay votaries for his "reformed Jain church. In the following excerpt from his book "Lord Mahâvîra", published by Jain Cultural Research Society, Benares in 1948, Dr. Bool Chand a celebrated Indian exponent of the history and archaeology of Jainism, has presented a list of the places where he stayed for the successive rainy seasons after the attainment of Kevala Jnana." It enables us to draw a complete map of Lord Mahâvîra's travels all over the country from the eastern Janapadas to the provinces of Sindhusauvira -(editor)

From the analysis of the various kingdoms and republics of Eastern India, it would appear that Mahâvîra*'s reformed church gained followers practically all over the vast stretches of the country.* The references in the Jain texts enable us to draw a complete map of Lord Mahâvîras travels and to recount the names of some of his prominent followers during the period of his propagation of the faith. The following is the list of the places where he stayed for the successive rainy seasons after the attainment of Kevala Jnana.

Mahâvîra attained the Kevala while setting in meditation in a field out side the town Jmmbhikagrama and that he made his first converts and established the Sangha of a Samavasarana near the place of Somitacarya's Yajna. From there the Lord proceeded to Rajgrha, the capital of Magadha, where he initiated the princes Meghakumar and Nandisena into the order of monks, gained numerous lay followers including Sulasa, Abhayakumar, and the King Srenika (Bimbasara) himself. The first rainy season he spent

he spent at Rajagrha.

After the rains were over, the Lord turned towards Videha, and passing through many villages ultimately reached Kundagrama, his birthplace. The town of Kundagrama seems to have been divided into two settlements, a Kshattriyakund where Mahâvîra's father had lived and a Brahmanakund where lived Devananda Mahâvîra's Brahman foster-mother and her husband by name Rsabhadatta. Mahâvîra made his stay in Brahmanakund and there converted to his order the Brahmana Rsabhadatta and his wife Devananda It was on this occasion that on the sight of Mahâvîra Devananda had that sudden natural emotion to which reference has been made earlier. Another important convert at Kundagrama was the Kshattriya Jamali who joined the order with his five hundred companions. This Jamali later on organised a schism in the Jain church. From Kundagrama Mahâvîra proceeded to Vaishali, where he passed the second rainy season.

On the completion of the 2nd rainy season the Lord-proceeded towards the Vats country. The ruler of Vatsa, Satanika had died and the kingdom was administered by the widow, Queen Mrgavati, on behalf of her minor son Udayana. At Kausambi, the capital of Vatsa Mahâvîra held a public audeince and converted into his order the Queen Mrgavati, and an aunt of the king, by name Jayanti. From there, he proceeded futher to Kosala, where at Sravasti a number of sympathisers and followers were gained for the Jain faith. The rainy season was passed at Vanijyagrama in Videha, to which Mahâvîra returned from Kosala. At Vanijyagrama, the merchant Ananda and his wife Sivananda accepted the Sramanopasaka vows. Ananda became one of the loyal and highly trusted followers of the Lord.

From Vanijyagrama Mahâvîra reached at the end of the rainy season to Magadha where after roaming about the kingdom for several months he settled down for the rainy season at Rajgrha. Among the new converts this year there were the merchants Dhanya and Shalibhadra.

Campa was the next place which the Lord visited on the completion of the rainy season. Here he converted the prince Mahachandrakumar. From campa he proceeded to the province of Sindhu-Sauvira, where Udayana was ruling over Vitabhaya. This Udayana was related to Mahâvîra through his wife Prabhavati.

The journey to Sindhu-sauvira was very difficult, involving travel in *desert areas and hard country,* but Mahâvîra went to the place in order to give to king Udayana *diksha* as a *'Sramanopsaka".* Returning from Sindhu-sauvira, he spent the rainy season at Vanijyagram .

After the rainy season, a visit was paid to Benares and certain other places in the Kingdom of Kashi, where numerous followers were gained for the Join church. For the rainy season, the Lord returned to Rajgraha. At Rajgrha he spent a highly fruitful season, King Srenika had proclaimed that he would personally undertake to feed and otherwise overlook the dependents of anybody who desired to join Mahâvîra's order of monks. As a result of this proclamation, thousands of people joined the order and Mahâvîra stayed on at Rajgrha giving *diksa* to the comers for sometime even after the finishing of the rainy season. Enraged, probably at the success of Lord Mahâvîra's ministry, Gosala Mankhaliputra, began his public criticism of Mahâvîra's faith, although unsuccessfully in the course of an argument with Ardraka, a monk of Mahâvîra's order. The rainy season was spent by Mahâvîra again at Rajgrha.

Having spent two rainy seasons at Rajgrha, Mahâvîra proceeded towards Vatsa country, visiting on the way Alabhiya in the kingdom of Kashi. At Kausambi he converted queen Mrgavati and several queens of Canda Pradyota. From here he proceeded towards Videha, and spent the rainy season at Vaisali.

On the completion of the rainy season he went to Mithila, thence to Kakandi, Sravasti and the republics of the west, and made numerous conversions. The rainy season was passed at Vanijyagrama.

From here Mahâvîra proceeded after the rainy season in Magadha where there was the famous meeting between his followers and the monk's of Parsava's/ order. *As a result of discussion of the several points of difference between the practices of the two orders, Mahavira's leadership of the Jain community was accepted by all.* The rainy season was spent at Rajgrha.

From Rajgrha, Mahâvîra repaired at the end of the season to the western kingdoms but returned to Vanijyagrama for spending the next rainy season. The next year was marked by the occurence of the first schism in the community, when Jamali

separated from the Lord with a small band of his companions. Mahâvîra himself repaired to Kausambi, then to Rajgrha where he spent the next rainy season, then after the end of the rains to Campa, where after the death of Srenika, his son, Kunika, had transferred his capital. From Campa he turned towards Mithila and spent the next rainy season there.

It was when Mahâvîra proceeded to Sravasti after the rainy season that he had his famous encounter with Gosala, who after separating from Mahâvîra had continued to hang about the city claiming among his followers the patter-woman Hala-hala and the minstrel Ayampul. Gosala had, of course claimed for himself the status of a *Tîrthankara* so that these arose the anomaly of two Tirthankaras staying at the same town. When questioned about it Mahâvîra denounced Gosala and stated in a public audience that he was not a *Tirthankara* nor a true *believer* whereupon Gosala got enraged and visited Mahâvîra for a religious discussion. The discussion was, of course, inconclusive, but two disciples of Mahâvîra who interevened where burnt up by his fiery power. Gosala attempted to burn Mahâvîra himself, but was unsuccessful. The after effects of Gosala's fiery attack were, however, felt by Mahâvîra and he suffered great pains later on. The rainy season was passed at Mithila.

From Mithila, Mahâvîra went towards Kosala-pancala, visiting Sravasti, Ahicchatra, Hastinapur and other towns and returned for the next rainy season to Vanijyagrama. The last few rainy seasons were spent at Rajgrha, Vanijyagrama, Vaisali, Vaisali again, Rajgrha, Nalanda, Vaisali, Mithila, Rajgrha, Nalanda, Mithila, Mithila again, Rajgrha, until at the age of 72 he attained Nirvana on Kartika Amavasya at Pavapuri.

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22

MAHÂVÎRA : THE SYSTEMATIZER

—Walther Schubring

Besides being a great religious personage Mahâvîra excelled himself above many of his contemporary personages in the matters of commonsense and intelligence. The canonical literature shows his deep knowledge of mathematics, logic and science. He was a great "systematizer". He had a great liking for figures and arithmetics. He was a great observe of natural phenomena, human life and above all, the reality of cosmos. His trancendental vision did not carry him to the mysticism of a vague and wierd nature. He always expressed the truth of life in the language of rigorous logic and passionless objectivity

The present excerpt is cited from "Doctrine of the Jaina" by a German Jainologist Walther Schubring The book is translated into English by wolf gang Beurlen and published in India by Motilal Banarsidass, Delhi in 1962. Schubring is one of the most renounced Jainologists of his age. He has paid a glowing tribute to Lord Mahâvîra calling him as "the most versatile thinker we know of in ancient India." Mahâvîra's "oratorial gift" his power of observation and analysis, his liking for mathematical and symbolical expressions, his similes and figures of speech are stressed by the author on the basis of the canonical texts. The present article deserves notice of all scholars.

[Editor]

Mahâvîra: The Systematizer

Mahâvîra would never have been able to succeed without giving his words a touch of originality and power, and his *oratorical gift is certain to have excelled the high measure* customary in India by *far.* He is said to have spoken *Ardhamagadhi,* that is to say old Amg an idiom prior to the language of our texts. Traces of diction

characteristic of him can clearly be demonstrated. *In this connection we have to mention the similes.* We have a large quantity of them in the Than esp. in Thana. In them Mahâvîra renders proof of his extensive practical experience and of both his profound knowledge of the world and of human nature, and had *they been handed down to us in an oratorical form, the Coner of the Jains would certainly not be inferior to that of the Buddhists aesthetically.*

Even individual traits borrowed from nature have been incorporated into the total conception by Mahâvîra, *the systematizer,* as is shown by many passages of the Viy. Thus his explanation for a hot spring he must have visited near Rajagriha, his theory of the wind, and the life-community of fire and wind. The fact that the movement of a flying object flows down (Viy, 176B; Jiv. 374b) was probably concluded by Mahâvîra from the effect of gravitation. Nor should we omit the wind *kavvadaya* (Viy 499b) arising between the heart and the liver and causing writers a galoping horse the sound of *khu-khu* Above all, however, *the most versatile thinker we know of in ancient India had a liking for figure and arithmetic, that characterizes his speeches most extraordinarily* In most cases we are not able to prove which considerations are his own and which are of others, but he calls himself the author of a theory of the > possible lines *(evam khaln, Goyama mac salta sedhia pamattao,* Viy, 954b) Acc to Viy. 866 b such a line is either straight (ujjay'- ayaya) has I break (egao-vamko), 2 breaks (duhao-V), forms an open rectangle on one side (egao-khata) form a rectangular Z (duhao-ku.), is circular (cakkavata) or semicircular (addha-c). As a general principal there is neither a beginning nor an end to a line, whereas either is the case within the world since the world is finite. In the infinite non-world this applies to the tangential straight lines that touches a border plane of the world. A line leading from the non-world and meeting with the world border has no beginning, a line leading from the latter into the non-world is without an end, and a line leading all around the world in one way or other has neither beginning nor end (Viy. 866 a with comm.).

As to geometrical forms *(samthana)*- to add them in this connexion Viy 860a refers to orbicular *(vatta),* triangular, rectangular, elongated ones *(ayaya),* and to the ring *(parimamdala),* and in their the atoms are arranged either two-or

three dimensionally *(in payaya* or *ghana),* in the elongated form also one dimensionally (in *sedhi).* In referring to them the minimum and maximum numbers of the atoms and space units are being discussed, and this leads us up to the calculative reflections. In them a certain family likeness seems to become apparent and where it goes together with a special liking for applying it we are probably confronted with an original idea of Mahâvîra's. The frequency of their occurence alone is not decisive, or else it would be he, too, who had come to find the root of 10 and to apply it in the sense of the figure of it. But this certainly asked for a wider knowledge of mathematics than Mahâvîra had, if we are allowed to judge by the favourite ideas he presumably cherished. Nor is the astronomy of the Jains, as, above all, it is offered to us by Surapannatti, a creation of his own, but it rather reflects the thinking of generations. This becomes equally clear by the usage of "we" instead of "I" and by the absence of polemics. As to the aspect of the world, however, it bears Mahâvîra's stamping by his doubling the widths of geographical units a geometrical line with the quotient. This, perhaps, accounts for the contention that there are two suns and moons over Jambuddiva, which then leads up to the doubling of further stars. The arithmetical line is applied in Mahâvîra's teaching to the sums. Of a sum (jumma or rasi or rasi-jumma) continuously diminished by 4 there remains 4 (or 0), 3,2 or 1, and it is called accordingly by the terms used at dice-playing kada-jumma teoya, davara or kali-oya (Viy.744b), and even *khuddaga* may be placed at the head of these names of *khudda-jumma* (Viy. 948b). They are called small "sums" as against the "large" ones, maha-j. (Viy. 964b). They are sums expressing by their name not only the final remainder but also the number of the factors, the latter always preceding in the bipartite names. These calculations to be found in the last passages of the Viy.–are applied in the most different connexions, though even Abhayadeva fails to know what to do with the latter.

Other speculations related to permutations are arrived at by crossing different lines of conceptions. Thus, for instance, it is being examined how many beings occupying one and the same hell exercise one of the 4 main passions i.e. anger, pride, fraud and greed (Viy. 68b), with the result that each of these four passions occur with all beings, with all minus 1, with several ones and with

a single one. Or, it is being demonstrated in which way 1-10 hell-beings divide among the 7 regions (Viy. 439b ff.). In order to give a characteristic example of the calculatory intelligence we here refer to the statements made on the maximum and minimum (*Jahannenam* and *ukkosenam)* of most of the figures of the system, to the qualification of being both the first and not the first, both the last and not the last of one's like *(padhama* and *apadhama carima* and *acarima.)* (Viy. 731b), to which the caramo-paya pannav. 10 goes back, to the discrimination made between the beginning and the continuation of a certain condition (a.o. anantara- *siddha and paramparas.,* Viy. 8>7 a, also - neraiya Than. 513b), and finally to the teaching of the reative number (T.I.8. alpabahutva) It answers the questions of kayara kayarehimto appa va bahuga va tulla va visesahiya va ? Such statements (in the Viy. first 235 b) are comprised in pannav 3, the Bahuvattavvaya-paya. An object exists in proportionally a smallest number (savva-tthova), others in either undecidedly, uncountably, or infinite by as many numbers *(samkhejja-guna, asamkhejja-guna, anantaguna).* The terms mentioned here and to be represented in this book by the figures of x, i oo-are very frequent In this connection ananla specifically means nothing else but any other high figure. It is applied in a similarly naive way as is the idea of time, which, at least within the cosmograhpy, means a quality among others and which, as such a one, may be either attributed or derived to region.

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23

MAHÂVÎRA AND AHIMSA

—D. S. Kothari

In Indian life and thought the principle of *ahimsa*, or non-violence has always held a central place. Lord Mahâvîra said two thousand five hundred years ago : The first and supreme duty of man, his Dharma, is ahimsa. It is to observe non-violence in word thought and deed. Mahâvîra proclaimed and preached what he practised. His message and his life were in complete accord. The two were indentical.

In man's unceasing quest for *ahimsa*, Mahâvîra the 24th Jaina Tirthankar, the Enlightened One, stands as one of the greatest landmarks, an abiding source of light, inspiration and courage. He was not the founder of the Jaina religion which to a limited extent was prevalent in the country much before His time. Mahâvîra's philosophy. His teaching and Example is more relevant today than ever before. *Ahimsa* and *Satyagraha* go together and are inseparable, as Gandhiji always emphasised. Without progress in *Ahimsa* man has no future in the atomic age. Even his survival may be at stake. Man now faces himself. He can destroy all life on this planet. Or, he can open up new vistas of cultural, social, and spiritual development. This is the path of *Science and ahimsa*, the two mutually re-inforcing. "There is a growing synthesis between humanism and the scientific spirit, resulting in a kind of scientific humanism", as Nehru said (in his The Discovery of India Page 493). What is important is to recognize that with the emergence of the human mind the nature of biological evolution has undergone a profound change—a qualitative change. The course of organic evolution depends now more on man himself than on anything else. *That makes ahimsa* (non-violence) *the primary law of human development.*

Mahâvîra was a contemporary of the Buddha (624-544

B.C.). He was born at Vaisali, in Bihar, in a family related to the great Bimbisara (or Srenik) the king of Magadha. He lived to the age of 72. The date of his death or Nirvana is generally believed to be the Diwali day 526 B.C., that is, this day today 2500 years ago. The name of His father was Siddhartha, and of His mother Trisala Devi. According to the Svetamber tradition, but not accepted by the Digambars, Mahâvîra was married to Yasoda and had a daughter. (Some historians believe that Buddha attained Nirvana in 484 B .C. and Mahâvîra in 482).

At the age of thirty Mahâvîra renounced every thing, even the barest of necessities. He was completely and absolutely possessionless. He devoted the next 12 years to deep contemplation, extreme penance, and yoga sadhana. In the thirteenth year, to quote from the *Kalpa Sutra,* "He, under a sal tree, in a squatting position with joined heels, exposing himself to the heat of the sun, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the highest knowledge and intuition, 'called *Kevala* Jnan, which is infinite, supreme, unobstructed, unimpeded, complete, and full." At the age of 42, He became an *Arhat,* that is obtained on absolute mastery over himself, mind and body. It is said that in this state one knows and sees all conditions of all living beings in the world, what they think, what they speak or do at any moment. The Arhat knows the supreme secret, the greatest of all mysteries : What is "I" ? What is this 'self of ours ? Whither do we come ? Whither do we go? To us schooled in the world of modern science these questions appear strange, utterly intangible, may be, even unreal. And it seems utterly strange, unbelievable, that any one could know their answers, much less by meditation alone. Yet to disbelieve on no other ground but its uniqueness, the *personal* experience of men of the highest wisdom and veracity, unsurpassed in self-conquest and compassion, (to disbelieve the personal testimony of such men) would be doing violence to the spirit of science.

The teachings of Mahâvîra, handed down orally from one generation of disciples to another, were probably first reduced to writing a thousand years after His *nirvana,* at the concit of valabhi (in 454 A.D.) under the guidance of Devarddhi.

There are five cardinal principles or Vows of the Jaina religion. The *first* is to renounce all injury to, and killing of, any living beings whatsoever, big or small movable or immovable. One should renounce all violence in thought, word and deed; nor cause others to do it; nor give consent to it. The *second* principle is to renounce all falsehood, all untruth, arising from anger, greed or fear. The other *three* refer to renunciation of possessions, sensual pleasures, and attachment. A Jaina monk must follow these five principles or vows completely, to their minutest detail. Lay people should observe these principles as best as their conditions allow; always endeavouring sincerely to improve their performance. The vows for the monks and the lay people are qualitatively identical. The difference is in their intensity of observance. These vows are therefore called *Mahavrat* in the case of monks and Anuvrat in the case of others. This basic unity, as regards the duties of monks, male and female, and laymen and lay women is a special feature of Jainism, and largely responsible for its strength and resilience. (It is called *Chaturvidi Singha)*.

Basic to Ahimsa is a realization of the fundamental kinship of men to all living beings. Man is not their lord but a fellow being. Mahâvîra declared: "As is my pain when I am knocked or struck with a stick, bone, fist, clod, or potsherd or menaced, beaten, burned, tormented, or deprived of life; and as I feel every pain and agony from death down to the pulling out of a hair : in the same way, be sure of this, all kinds of living beings feel the same pain and agony, etc. as I, when they are ill-treated in the same way (struck, beaten, burned, killed). For this reason all sorts of living beings should not be beaten, nor treated with violence, nor abused not deprived of life." *(Sutrakritanga* Book 2, Lecture 1).

The unity of all life so characteristic of Jainism is now one of the great concepts (and triumphs) of modern science, thanks to Charles Darwin's theory of evolution and the recent advances in molecular biology and genetics. But in the Jewish and Christian religious tradition, re-inforced by Descartes, men stands apart from all other living beings. He alone possesses a soul. It is possible that the terrific, and unfortunate exploitation and pollution of the environment by western industrialized nations is partly the result of an ethic which concieves man (or rather Western man ?) as the

king, the conqueror of Nature, rather than a partner, a co-inhabitant.

At this point I should like to say a word about *syadvada* which is a unique and integral feature of the philosophy of ahimsa. *Syadvada* signifies assertion of possibilities. It seeks to discover the meaning of things from all possible stand-points. These are seven in number. No affirmation, or judgement, is absolutely true, each is true or valid only conditionally.

When Gautama, the favourite disciple of Mahâvîra asked Him : Are the souls eternal or non-eternal ? He said: "The souls, O Gautama, are eternal in some respects and non-eternal in some respect. They are eternal from the view-point of substance, and non-eternal from the view point of modes."

The logic of *syadvada* developed more than two thousand years ago has remarkable similarities with the modern theory of probability (and the corresponding view of reality), as pointed out by Professor PC Mahalanobis and J.B.S. Haldane Even more significant it is that the Syadvada is so very similar to the philosophy of complementarity of Niels Bohr and Heisenberg. The complementarity principle is the most revolutionary innovation in natural science since the time of Mahâvîra.

Syadvada does not mean accepting every point of view complacently, passively. That would be its negation, a perversion. *Syadvada* is a critical and ruthless exploration of all possible points of view to determine the limits of validity for each of them It is a guide to action.

The world today is full of fear, hate, aggression, and violence It is also certain that violence cannot be eliminated by violence. Violence can only breed more violence. The remedy is *ahimsa*. The world desperately needs *ahimsa* to combat violence, individual and organized, and for enrichment of life But there is little serious effort to understand, to promote and develop *ahimsa*—its philosophy and its practice. Ahimsa is no magic wand. It is no effortless remedy. That way it is akin to science. It is a tragic commentary on our times that whereas more than Rs. 200 *thousand crores* every year the world spends (wastes) on instruments of war and annihilation, not even a thousandth part of it is devoted to *ahimsa*. And there is so much new to learn about *ahimsa* and *satyagraha*, so much of which today we have

not even a glimpse. Gandhiji said three months before his death· "By reason of life-long practice of ahimsa, I claim to be an expert in it, though very imperfect...I see how far I am from a full expression of *ahimsa* in my life. It is his ignorance of this, the greatest duty of man in the world, which makes him say that in this age non-violence has little scope in the face of violence, whereas I make bold to say that in this age of the Atom Bomb unadulterated non-voilence is the only force that can confound all the tricks put together of violence.

Fear and violence multiply each other. Fearlessness, and ahimsa go together. No task 2500 years after the *Nirvana* of Mahâvîra is more urgent and more meaningful than to strengthen our faith in, all to understand, practice and promote, *ahimsa*. And is this every step, how so small counts.

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24

EPITHETS OF LORD MAHÂVÎRA IN EARLY JAINA CANON*

—Dalsukh Malvania

There were many groups of the Sramanas, each of them having a leader. This fact is proved sufficiently by the Pali-Pitakas. All such leaders are given the following common epithets in the Pali canon.

'सङ्घी चेव, गणी च, गणाचरियो च, ञातो, यसस्सी, तित्थकरो, साधु-सम्मतो बहुजनस्स, रत्तञ्ञू, चिरपब्बजितो, अद्धगतो, वयोअनुप्पत्तो'–दीघ॰ सामञ्ञफलंसुत्त।

In addition to these common epithets in Pali canon Lord Mahâvîra the leader of the group of Nigganthas, was further given such epithets as,

"निगण्ठो, आवुसो नाटपुत्तो सब्बञ्ञू सब्बदस्सावी, अपरिसेसं ञाणदस्सनं पटिजानाति चरतो च मे तिट्ठतो च सुत्तस्स च जागरस्स च सततं समितं ञाणदस्सनं पच्चुपट्ठितं ति"–मज्झिमनिकाय, देवदहसुत्त।

Here in this paper I want to discuss the epithets of Lord Mahâvîra as are found in some of the texts of the early Jaina canonical literature. As these texts are not of the same time, I shall take them one by one according to their chronological order. This procedure will help us to know as to how a cluster of epithets was developed in the course of time and as to how the final one was arrived at, not only that but as to how some of the common epithets became the property of a particular group-leader. The discussion will also make it clear that the epithets given to Lord Mahâvîra in the Pali-pitakas do not belong to the early period of time. Again it will prove the Acaranga part I to be earlier than that

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of the Pali-pitakas. It will also be clear from the discussion that as time passed on some of these epithets acquired the status of names having lost their status of adjectives.

The epithets, viz. Arihanta, Arhat, Buddha, Jina, Vira, Mahâvîra and Tathagata were not the sole property of a leader of a particular sect whether Brahmin or Sramana. But it seems that they became popular amongst the Sramanic sects especially for Mahâvîra, Gosala and Buddha with the result that they were dropped by the Brahmin sects for their leaders. Similarly the term Buddha (139, 177, 882, 204) was used for an intelligent person but after Gautama it became the sole property of Buddhism and became the special name of Gautama. The term Buddha though used as epithet in early days for Mahâvîra does not denote him in later period. The terms, Vira and Mahâvîra were common for a heroic persons but we see that they have become the real names of Lord Vardhamana. Thus in course of time the original name Vardhamana was thrown in background giving place to the terms Vira and Mahâvîra. The terms Jina, Arhat were common for all the leaders of Sramanas and we see that the word Jaina was not the property of the followers of Lord Mahâvîra alone. It should be noted that the followers of Buddha were known for a long time as Jainas but now the case is not so and only the followers of Mahâvîra are denoted by the word. Same is the case with the term Tathagata and now we see that only Lord Buddha is denoted by it.

In this way the denotation of these words though broad in early days has become limited in course of time. In this context I shall try here to collect the various epithets given to Lord Mahâvîra in the earlier canonical literature of the Jainas.

Acaranga Part I: As an ascetic

The first part of the Acaranga can be sub-divided in two sections. The chapters in the beginning giving the gist of the preaching is the one section and the last chapter giving the picture of the ascetic life of Lord Mahâvîra is the second section. Let us see the epithets used in them for Lord Mahâvîra.

In his mendicant life Mahâvîra calls himself a 'Bhikku' (9.2.12). He is also called 'Nayaputta' and Nayasuya (9.1.10) indicating his clan but both of terms have became his names also.

He is sometimes given an epithet 'muni' (9. 1.9, 20) which is generally used for an ordinary ascetic or monk.

That even the Sramanas were using the term '*Mahana*'—(Brahmana) for their respected persons is welknown from the Dhammapada(26) of the Pali canon, as well as from the Uttaradhyayana (12) of the Jaina canon So it is but natural that Mahâvîra's one of the many epithets is Mahana (9. 1.23; 9.2. 16; 9.3. 14; 9 4. 17; 9.2. 10; 9.4.3). He is also called '*Nani* (9. 1. 16) and '*Mehavi*' (9. 1. 16) which indicate that he was not only a person of good character but was endowed with knowledge also. He is again and again given an epithet 'Mahâvîra' (9. 1. 13; 9. 3. 8; 9.4. 14; 9.2. 1; 9.3. 13) for his valour shown with regard to his ascetic life And we see that it has become his real name. He is respectfully called "*Samane Bhagwam* (9.1 1.) and the terms Bhagavam, Bhagavante, Bhagavaya accrue so many times that we can easily surmise that during the period he had become a very respectful person amongst many such ascetics (9. 1.4, 15; 9.2.5,6, 15; 9. 3. 12, 16, 9.4.1,3,5; 9.3.7; 9.4. 9, 12; 9. 1 23; 9. 2. 16).

It is also mentioned that though he was a non-omnicient person (Chaumatthe vi 9. 4. 15) he was akasai—without any defilement and was also vigayagehi-without any longing (9 4. 15)

From all these epithets it is clear that though he is given an epithet Bhagavam yet he is not called here in this portion Tirtharnkara And as regards Bhagvam we should note here that even in the second part later than this portion of the cannon even the ordinary samanas and thaviras are called Bhagavanta (11 71, 162). Not only this but there was a rule that an ascetic should address even an ordinary woman as 'Bhagavati' (11. 134). This indicates that the term 'Bhagavam' was not used for a leader or the head of the sect, and though a term for showing respect it did not had the meaning of an exalted person.

As a preacher and head of a sect

Now we turn to the preaching portion contained in the first eight chapter of the Acaranga part I. Here in many places the terms 'Vira' and 'Mahâvîra' are used but it should be noted that they do not refer to Lord Mahâvîra but to other persons who have shown the valour in their ascetic life. (1.172; 1.185, 188; 1.140). We should also note that though while, as we have seen,

describing Mahâvîra's ascetic life he is called 'Vira' as well as 'Mahâvîra', we must conclude that there is tendency towards the fact that Mahâvîra should become his name. This also is clearly established by the fact that Pali-Pitakas mentions Mahâvîra as Nigantha Nataputta and not as Mahâvîra. So we can conclude that Lord Mahâvîra become famous by that name after the time of Pali Pitaka.

In this part also Lord Mahâvîra is refered to as 'Nayaputta' (8 8. 12), 'Mahanena maimaya (200, 206), and Bhagavaya 1, 10, 15, 16, 23, 45, 52, 58, 90, 185, 214, 216, 220). Once he is referred to as भगवया पवेइयं आसुपन्नेणं जाणया, पासया (200). Here we see that he is called Asuprajna and also having nanna and damsana At other place he is called 'Kusala' (166). But nowhere he is refered to as a Tirthankara. In Dighanikaya etc. though he is given the epithet Tirthankara it is significant that in Acaranga's first part no where he is refered to as such. This may signify that this protion of the Acaranga is anterior to Dighanikaya.

Lord Mahâvîra in this part is called 'Muni' (153, 159) which put him in the line with other such *'munis'*.

Here we find the use of *'Arahanta Bhagavanta'* (216) and Jinehim (5.5) which shows that there were many such persons who were called aruhamta or Jina and Lord Mahâvîra was one of them

The epithet of 'Araha' was also used for the Buddha and the use of this term was not absent in the Vedic literature. But when this word was used frequently for their leaders by the Sramanas the word was dropped by the Vedics. Like Mahana the term 'Veyavi' was also in vogue in ancient days for the learned and so it is used in such a sense in the Acaranga (139). Such is also the case with the term Aria (146, 207, 179) 'Mahesi' (160) and Medhavi (191). The term 'Jina' though used (162) in Acaranga part I it is surprising that it is not used with special reference to Lord Mahâvîra.

Sattha (188) though used only once for Mahâvîra is such that it was frequent for the Buddha. To conclude, we can say that here Muni, Mahana, *Nayaputta, Vira, Mahâvîra and Bhagawam*, these terms were the main epithets for Lord Mahâvîra. But we must bear in mind that here also the epithet Tirthankara is not used.

In Pali Pitaka, as we have seen, Lord Mahâvîra is refered to again and again by terms *savvannu* and savvadassi but here in Acaranga we do not come across such terms; instead, we find the terms such as abhinnayadamsane (9. 1. 11), *Ayayacakkhu Logavipassi* (3) *paramacakkhu* (150) *aivijja* (3. 2. 9), *savvasamannagayapannana* (155), *Anelisannani'* (9. 1. 16). Some of these terms may convey the meaning of Omniscience but it is significant that the proper term *Savvannu* is not used. We will see that this term is frequent in later literature of the Jainas, so we may not be wrong if we conclude that this term is introduced in the period later than the time of the Acaranga part I and this will show that the Acaranga part I is earlier than the portions of Pali-Pitakas in which this term occurs for Mahâvîra.

Sutrakrtanga Part-I

In Sutrakrtanga part I we see further development. Here we can have the common epithets like *Samana* and *Mahana*, but many more are added and some of the early epithets have become names in this part of the Sutrakrtanga. In Acaranga Vira and Mahâvîra were simple epithets but in Sutrakrtanga they have become the names (1. 1. 1; 1. 1.27; 14. 2. 22, 1 9.24; 1. 14. 11) For the first time Mahâvîra is given an epithet of 'Niggantha' (1. 14. 11) which is found also in Pali-pitakas as Nigantha Nataputta. Naya, Nayaputte and Nayasuye are also used in Sutrakrtanga (1. 1. 27, 2. 3. 22; 2. 3. 31; 6. 14, 21, 23, 24, 26). Like Mahâvîra now he is Mahamuni (1.9.24; 2.2.15, 2. 1 14). Indicating his gotra Kasave is added in Su. (2. 2. 7; 2.2. 25; 2. 3. 20; 3. 3. 20; 3. 4. 21; 11. 5.32; 15.21; 6.7). Showing his relation to Vaisali he is also known as Vesalia (2.3 22). The previous tradition of Jina, Araha and Bhagava is also continued (2. 3. 19; 2. 3. 22; 6.26; 6.29, 2, 3. 22; 16, 1; 2, 3. 14). In sutrakrtanga it is quite clear that there was an order or the religion known as Jinasasana (3, 4. 9) or Jinana Dhamma (6. 7) or *Bhagavanusasana* (2. 3. 14); and we find the mention *of Jinavayana* (14. 13) and Jinahiya (9. 6). The terms Buddha and tathagata are also not absent (11.25; 11. 36; 12. 16; 12. 18; 15. 18; 13. 2; 15. 20) but as mentioned above later on they indicated only the Buddha and not Mahâvîra. Hence also like Acaranga the term Savvannu is absent but instead we

find न नायपुत्ता परमत्थि नाणी (6. 24), Anantacakkhu (6. 6; 6. 25) *Souvadamsi obhibhuya nani* (2. 5), damsana-nanasilo (6. 24); *Anantananadami* (9. 24.) and evem se udahu anuttaranani *anuttaradonist anuttarananadamsanainadhare* arha - Nayaputte bhagavam Vesalie (2. 3. 22), Tilogadamsi (14. 16) and *Jagasavuadamsina* (2.331).

Here a technical term for an omnicient person is used for the first time. पुच्छिसहं केवलियं महेसी ५.१.१, एवं केवलिणो मयं ११. ३८, केवलियं समाहिं १४. १५.

This following gatha is curious because there is no mention of *Jnana-varana:*

जमईयं पडुप्पन्नं आगमिस्सं च नायओ।
सव्वं मन्नह तं ताई दंसणावरणंतए।। १५.१

The following traditional terms are also present in Su.— nigganth (9. 24); mahana (11. 1; 9. 1), mahesi (6. 26); paramamahesi (6. 17), Muni (6.7); pabhu (6.28); samana (6. 14. 23), But it should be noted that the term Titthayara is not used.

Acaranga, Part-II

In the second part of Acaranga the life of Mahâvîra as a householder is also given (2 175). It should be noted that nothing of the kind is found in the Acaranga part I and aslo in Sutrakrtanga. Here he is depicted as Sramana Bhagavan Mahâvîra (2. 175) which shows that now he became wellknown by this title. The original name Kumara Vardhamana given by his parents is mentioned (2.176).

It seems that the tradition that the epithet 'Mahâvîra' was given by the gods is established here for the first time (2. 177). Here the whole varnaka for Mahâvîra is thus: Samane Bhagavam Mahavire Nae Nayaputte Nayakulanivvatte Videhe Videhadinne Videhajacce Videhasumale (2.179). Here we can see the tendency of depicting him with the epithets derived from the names of the lineages of his father and mother. We are sure that his mother was called Videhadinna (2. 177). The epithets which were well established such as Jina (2. 179), Junavara Vira 1(2. 179) etc. are also found here. But here for the first time the element of mythology enters into the field in the form that the gods performed the

Titthayarabhisea (2. 176) and also that he was requested by the gods that: titthami pavattehi (2. 179) which can be compared with such a request to the Buddha by the Brahma. And here for the first time he is called the Titthayara (2. 179); not only that but for the first time here he is called Savvannu.the epithet by which he is known in Pali pitaka-se Bhagavam Araham Jine Kevali Sawannu Sawabhavadarisi (2. 179). And here we find 'Kevalipannatta dhamma' (2, 179) and again and again 'Kevali buya' (2, 13, 17, 26, 36, 38, 115, 116, 146, 152, 179) which shows that due to his being an omniscient person his preachings were to be accepted.

Sutrakrtanga Part-III

By the authority of the Niryukti (6) on Aca. Part II we are sure about the second part of Acaranga that it was added in later times. But such is not the case with the second part of Sutrakrtanga. Yet we can say that the second part of Su. is later; because even the epithets for Mahâvîra establish this fact. We can prove this also that it is not an earlier text than even the second part of Aca. There is no mention of 'twelve angas' in the Aca. but the Su. mentions the Ganipitaka (2. 1. 11). In Su we find the mention of Dhammatittha (2. 1.8) and titthayara (2.7 11). The mention of 'Coyae pannavagam evam vayasi (2. 3. 2) and Acarya *Ahu'* (2. 4. 2, 4) definitely go to prove its later date. The traditional epithets such as Samana (2 6. 1) *Mahana* (2.6.4), Samane Nayaputte (2 6.19) Nayaputta (2.6.40) are found. And we also find the Buddha (2 6.42), Muni (2. 6. 42) etc. Which are of the same type. Here even the pupil of Mahâvîra, is called Bhagavam (2. 7, 4). The knowledge of the Lord is called *Kevalena* punnena nanena (2. 5. 50). Here the teaching of Lord Mahâvîra is described as Nigganthа Dhamma (2. 6. 42) and Nigganthapavayana (2. 2. 23; 2. 7. 2.) the epithet which is found in Pali Pitaka also. Here for the first time we have the mention of the three Jewels Jnana, Darsaṇa and Caritra (2.7. 14). Again it is here that we are told that the followers of Parsva were known as Nigganthas and they were specified as 'pasavaccilia' (2. 7. 4).

In other Angas

In the Angas which are later than Acaranga and Sutrakrtanga generally we find Samane Bhagavam Mahavire. But we must take note of a Varnaka which was well established during cononical period—

समणे भगवं महावीरे[1] आइगरे तित्थयरे सहसंबुद्धे पुंरिसुत्तमे[2] पुरिससीहे पुरिसवरपुण्डरीए पुरिसवरगन्धहत्थीए[3] लोगुत्तमे लोगनाहे लोगप्पदीवे लोगपज्जोयकरे अभयदए चक्खुदए मग्गदए सरणदए[4] धम्मदेसए धम्मसारही धम्मवर चाउरन्तचक्कवट्टी अप्पडिहयवरनाणदंसणधरे वियट्टछउमे जिणे जावए बुद्धे बोहए मुत्ते मोयए सव्वण्णू सव्वदरिसी।[5]

भगवती सू॰ ५

Here we may remember the importance of Purusa since the Rgveda In various names of Visnu we find Purusottama, Purusapundarika and purusavara. Gandhahasti is an epithet of the powerful elephant and Gandhagaja is found in Caraka. Lokanatha is also used for Visnu etc. Lokapradipa is used for the Buddha in Buddhacarita of A'svaghosa.

With this Varnaka we may compare the welknown Varnaka of the Buddha which is explained in Visuddhimagga (p. 133)—

'सो भगवा अरहं सम्मासंबुद्धो विज्जाचरणसंपन्नो सुगतो लोकविदू अनुत्तरो पुरिसदम्मसारथी सत्था देवमनुस्सानं बुद्धो भगवा' –अंगुत्तर 3.285

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1 In Mahavyutpatti one name of the Buddha is Vira.
2. In the Maha. Buddha is called Narottama and Sakyasimha
3 Bodhisattva is called—Gandhahasti—Maha. 704
4 In Maha Saranya and Sarana.
5 See also—
धम्मायरिए धम्मोवएसए समणे भगवं महावीरे उप्पण्णणाणदंसणधरे अरहा जिणे केवली तीयपच्चुप्पन्नमणागयवियाणए सव्वन्नू सव्वदरिसी-भगवती–90

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25

LORD MAHÂVÎRA AND THE ANYATIRTHIKAS

—J. Deleu

In the introduction to my critical analysis of the Viyahapannatti.[1] I have pointed out the significance of the stray fragments dealing with the refutation of *anyatirthikas*[2] that have come down to us in this remarkable work. In my opinion the chief interest of these texts is in the fact that they give us the answer, or at least the Jaina answer, to the questions which were the oftenest and most ardently disputed tenets proclaimed by Lord Mahâvîra, consequently which of these tenets did, in his day, rival teachers hold to be his most characteristic, original and personal doctrines. The 2500th Mahotsava of th Lord's Nirvana is, I think, a festive occasion to reflect on the meanıng of these texts.

Refutations of tenets[3] held by the *anyatırthikas* are found in Viy. I 9^4, $10^{1\,2}$, II $5^{1\,7}$, V 3^1, 5^2, 6^5; VI $10^{1\,3}$; VII 10^1, VIII 7^1, 10^1, XVII $2^{2\,3}$; XVIII 7^1, 8^2 References to the dissıdents are, of course, found in several other canonical works too, but there, more often than not, they bear upon the attitude Jaina monks are expected to assume regarding such adepts of another creed.[4] Exceptions to thıs rule are Thana (ed 1937) 129b and Jivabhigama (cd. 1919) 142b.

Little need be said about the stereotyped form in which the records of such old disputes have been handed down. The situation, almost invariably, is the one we know from other texts of the *Pannattı* type · Mahâvîra answering Goyama Indrabhuti's questions. In this case Goyama, as a rule, will ask his master to pronounce upon such-or-such heterodox view and Mahâvîra will simply, without any argumentation, reject it and proclaim his own view on the topic in question. Four fragments, though, are of a

somewhat different nature : occasionally Mahâvîra does not interfere before his disciples (viz. Goyama himself in VII 10^1=323b and XVIII 8^2=754b, some unnamed thera bhagavanto in VIII 7^1=379 a, and a layman called Madduya in XVIII 7^4=750b) have been confronted with questions posed by the *anyatirthikas*, or have had to plead the Jaina cause against their accusations; moreover, two of these texts supply the *names* of the heterodox interlocutors. These remarkable exceptions to the conventional style of the ordinary *pannattis* prove, I think, that the *anyatirthika* fragements have transmitted to us some genuine information about what Mahâvîra's teaching activity actually was like. Therefore they supplement the knowledge that we may gather, in this domain, from certain conversion stories in the Viy.[5] as well as from other canonical works such as Suyagada etc.

Let us now consider the said texts from the content point of view. The topics under discussion prove to be of a great diversity, ranging say from the origin of a hot spring in the neighbourhood of Rajgir (II 5^7=141a)[6] up to the essence of matter and soul VII 10^1= 323b). They pertain to knowledge and moral conduct, for Mahâvîra contends, against the anyatîrthikas, that the truly loyal man attaches equal importance to both of these (VIII 10^1=417a).

One can, of course, try to restore order to these scattered scraps of evidence. Schubring, for instance, was the first author to point out that what he called ' the simultaneity of actions and conditions' seems to play an important role in these controversies[7]: e.g. one cannot simultaneously effect I 9^4=98a) or experience (V3^1=214a) a quantity of life both in one's present state of existence and beyond that state; or, one cannot simultaneously perform an action on agreement with the correct monastic way of life and a profane or sinful action (I 10^2-106a)[8]. These fragments, though, need not therefore derive from 'one and the same context', I think. That they express seemingly kindred ideas may well be the effect of the extreme formalization that is characteristic of the *pannatti* style; and when we look at them closely, they indeed formulate tenets of a totally different nature. The first two texts referred to bear upon the theory of rebirth, which is itself, as clearly appears from VII 6^1=304 a, very much linked up with the notions suffering and happiness (VI 10^3=285b). As for the utterance on the incompatibility of the iriyavahiya and the *samparaiya* way of

life[9], it probably must be interpreted in the light of VII 1^3 = 288 b, where we learn that a layman, even if he practises what we might\ call the temporary retreat into religious life, performs a *samparaiya* action, not an *iriyavahiya* action. Both in its wording and its tenor the latter text again is closely connected with VIII 5^1=367a. Here for the first time we meet the Ajivikas . VIII 5 in point of fact is the only place in the Viy.—except of course Viy. XV, the well-known story of Mahâvîra's dealings with Gosala Mankhaliputta—where the otherwise anonymous *anyatirthikas* are actually mentioned by name. (We may only suppose that the anyatirthikas in VII 10^1=323b and XVIII 7^4= 750b are Ajivikas, because at least three of the proper names recorded there are found among the names of Ajivika laymen mentioned in VIII 5^5=369b) The point they raise, addressing the Theras, is of a particular interest. It comes to the insinuation that Jaina laymen lose every claim to their property, and even their wives, during the said temporary retreat into religious life Now this almost exactly corresponds to what also the Buddhists reproached Jaina laymen for · taking account of Viy VIII 5^1 we consequently cannot say that the passage Anguttara Nikaya III, 70, 3, discussed by H. Jacobi in vol. XLV of the Sacred Books of the East (p. xviii seq.), 'contains some mistake or a gross misstatement'

Mahâvîra's idea of the *iriyavahiya* action seems to have met with a great deal of incomprehension of the part of his contemporaries. It sometimes even puzzled his own disciples, for instance Mandiyaputta in III 3^1=182b. One of its implications was the obligation, for the monk, to move carefully while discharging such religious duties as the begging-tour etc. (X 2^1=495b). Apparently the Jaina conception of this so-called *iriya-sami* was often attacked by the *anyatirthikas* (VIII 7^1=380a and XVIII 8^1=754b), although Mahâvîra's explanation of its real tenor sounds reasonable enough (XVIII 8^1=754a). if a monk hurts some small living being while walking in the prescribed way, the action still is in agreement with his religious duties. In my opinion texts such as Viy. XVIII 8^1 —and in another context dealing with the laity VII 1^3=288b somehow put the old controversial issue regarding the unconsciously committed sin (that divided, as is well known, the Jainas and the Buddhists in quite a different light.[10]

As against the Ajivikas the Buddhists have not been

mentioned by name in the Viy. and it is rather difficult to decide whether any of the dissident views exposed in that work may be pinned on them. A little while ago we already touched upon the notions–suffering and happiness. Mahâvîra's conception of these two of course would likely contend against the Buddhist view. May be the Buddhists are meant where we hear some *anyatirthikas* say that all beings only experience suffering (VI 10^{3}=285b). But we cannot be sure. Neither can we in the case of I 10^{1}, section c (= 102a), where we are told that the cohesion of four or five atoms results in an aggregate *(khandhattae kajjanti)*, not in suffering *(dukkhattae k.)* as the *anyatirthikas* say. The whole idea and esp. the linking of the terms *dukkha* and *khandha* (even if the latter here of course is used in its Jaina connotation) somehow reminds us of the Buddhists. Still, since the text in a way remains curiously enigmatic, we cannot be sure. In the Jina's opinion, as he himself explains in the lines that follow the ones we have just discussed, the notions suffering and action cannot be separated,[11] that is own suffering and own action, as is expressly stated in I 2^{1}=38 a. Whatever the *anyatirthikas* may contend, thus we learn from VI 10^{1}=284b, nobody in the whole world can show that he has produced an amount of suffering or happines as big as the kernel of a jujube fruit.

In this connection we must refer to a few other important tenets of Mahâvîra's lore that over and again crop up in the texts dealing with the rival teachers. To begin with, the expressions *sayam-kada dukkha* (I 2^{1}) and *atta-kada dukkha* (XVII 4^{2}=725a), and a good many others indeed, imply his belief in the existence of a self (which the Buddha rejected, his dialogue with Kassapa, Samyutta Nikâya XII, 17) as well as in the uncheckable character of karmic development. On several occasions the Lord had to explain and uphold these two principles against the *anyatirthikas* incomprehension and disbelief. The self, he says, is identical with the soul in all such circumstances as may arise from moral conduct, mental functions and the like (XVII 2^{3}=723b). To Kalasa Vesiyaputta, a monk of Parsva's creed, he shows that it therefore is the indispensable basis of self-discipline etc. (I 9^{5}=99a). On the other hand, the tenet of the uncheckable process of action (E. Leumanns "irrevocabile factum'), which form of old the Jainas have held in such high esteem that its solemn enunciation was

given the honour of opening the Viy. itself (I 1^1= 13a), apparently was one of the greatest stumbling blocks to Mahâvîra's contemporaries. Not only was it flatly rejected by the *anyatirthikas* (I 10^1 section a= 102b), the same even denied the Theras to draw the most self-evident conclusion from it, e.g. (VIII 7^1=379a) to regard as their property something that had been given to them but did not reach them by some cause or other (as for instance the case described in VIII 6^2=374a). Even Mahâvîra's kinsman and disciple Jamali (IX 33^2=485a), as is well known, could not accept its truth, yea even the gods in heaven quarrelled about the validity of its implications (XVI 5=706a seqq.).

The 'irrevocable factum' principle shared that great popularity as a topic of debate and a basis for attacking the Jaina faith only with one other tenet, viz the doctrine of the so called *atthikayas*. Unfortunately the two *anyatirthika* fragments dealing with it (VII 10^1=323b and XVIII 7^4 =705b) give very little information about its real tenor.[12] The difficulty of the *atthikaya* theory, in my opinion, also appears from the fact that in both cases the people first addressed by the dissidents (among which there probably were Ajivikas as has been stated above) do not answer their questions at all: Goyama advises them to thrash out the question among themselves and Madduya only shows that certain things that lie beyond imperfect people's sensory perception (e g. the fire in the *arani* wood) prove to exist all the same. What we gather from Mahâvîra' s explanation in the first of the two texts referred to only bears on the corporeal inanimate character of matter and the living incorporal essence of the soul as a basis for karmic retribution.

In conclusion I would like to state, that the great diversity of topics discussed in the *anyatirthika* texts is illustrative both of Mahâvîra's personality as a thinker and a teacher, and of that wonderful time of creative ferment in religion and philosophy that was his. It would seem that Mahâvîra, more than anyone around him, even more than the Buddha, was inspired by the spiritual unrest and eagerness of his day. Speaking of the Buddha, and probably, comparing him with the Jina, Frauwallner, in his History of Indian Philosophy, expressed the opinion that 'his (the Buddha's) contribution to the enlargement of the range of philosophical ideas in his time was a rather small one.[13] A severe

verdict indeed, which, however, is soundly based on the Buddha's well-known stern refusal to consider a great many Questions that occupied his contemporaries. Because of his systematic approach to all these questions Mahâvîra has, I think, rightly been called 'the most versatile thinker we know of in ancient India.[14]

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1 The Author *Viyahapannatti (Bhagavai)*, the Fifth Anga of the Jaina Canon. Introduction, Critical Analysis, Commentary and Indexes (Brugge, 1970), p. 38 seqq.

2 AMg annatthiya (seldom annatitthiya) or parautthiya, S.R. Pischel, Grammar par 58

3. The numbers refer to the sayas, uddesas and further subdivisions of the text as analysed by the author, o.c Infra, for convenience sake. I will also quote the page numbers of the Agamodaya Samiti edition of the Viyahapannatti

4 Thus for instance in Nisiha, s. W. Schubring and C Caillat, Drei Chedasutras des Jaina-Kanons (Hamburg, 1966), p 96.

5 The great majority of these stories, which must no doubt be reckoned among the most fundamental parts of the Anga's old nucleus, have been inserted in sayas IX-XVI, where no passages dealing with the dissidents are in evidence. This obviously implies that the redactors of the Viy. placed both kinds of texts on the same footing

6 The space of a short article does not allow me to enter into such minor clashes of opinion, the more so as some of the allegations of these *anyatirthikas* sound rather absurd, thus e g V 6^5=230b and XVIII 7^1=749a Or do we, in such cases, miss the necessary background to understand exactly what is meant?

7 W Schubring, *Worte Mahâvîras · kritische Ubersetzungen aus dem Kanon der Jaina* (Gottingen-Leipzig, 1926), p. 20. n 3.

8 I will not go further into such other related texts as I 10^1 section d= 103a (speech exists only while being spoken, not before or after speaking) and II 5^1=131b (a god cannot transform himself into a bisexual being)

9 Fbssibly abothatonthe incompatibility of orthodox and heretical actions (J7v 142b)

10. In XVII 2^2 Mahâvîra defends another very moderate opinion on the respect of life against the extreme views of certain *anyatirthikas*.

11. Cfr. also Thana 129b. This does not mean that perception (*veyanâ*) always corresponds with the actions performed, as certain heretical teachers contend, s Viy V 5^2=224b.

12 For which s Viy. II 10=147b seqq.

13 E. Frauwallner, *Geschichte der indischen Philosphie* (Salzburg. 1953), vol. I, p 247, cfr also p 253.

14 W. Schubring, *The Doctrine of the Jainas described after the Old Sources* (Delhi etc., 1962), p. 40.

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26

SIDELIGHTS ON THE LIFE-TIME SANDALWOOD IMAGE OF MAHÂVÎRA*

—U. P. Shah

In the first number of this Journal, while discussing 'A Unique Jaina Image of Jivantasvami,' the present writer had given in detail a tradition about a sandalwood image of Mahâvîra, carved in his life-time and therefore worshipped as *Jivanta- or Jıvita- svami.'* The account, given at length by the veteran Jaina scholıast Hemacandracarya, is supported by earlier traditions of the Vasudevahindi (c. 500 A.D.), Avasyaka-Curnı of Jinadasa (733 v s.—676 A.D) and the Avasyaka-tika of Haribhadra suri (c. 700 A D). The archeological evidence of the Akota bronze of Jivantasvami, assignable to c. middle sıxth century A.D , showed that the literary evidence was not wholly unreliable and that a traditional belief in the life-time sandalwood image of Mahâvîra did exist in the fifth century A D and was possibly based on a much older tradition.

It is interesting to note that certain parallels to the Jaina accounts of the sandalwood image, King Uddayana and the capital of Sauvira buried under a sandstorm, exist in Buddhıst traditions In his account of a city called Pima (Pi-mo), in the district of Khotan, the Chinese traveller Hiuen-Tsang writes : "Here there is a figure of Buddha in a standing position made of sandalwood. The figure is about twenty feet high. It works many miracles and reflects constantly a mild light—This is what the natives say : This ımage in old days when Buddha was alive was made by Uddayana (U-to-yen-na), king of Kausambi (Kiao-shang-mi). When Buddha left the world, it mounted of its own accord into the air and came to

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the north of this kingdom to the town of Ho-lo-lo-kia. The men of this city were rich and prosperous and deeply attached to heretical learning...From the time the image came there...no one paid it respect.

Afterwards there was an Arhat who bowed and saluted the image; the people of the country were alarmed—the king issued a decree that the stranger should be covered with sand and earth. At this time the Arhat's body being covered with sand, he sought in vain for food and nourishment." A man who had himself honoured the image with worship, secretly gave food to the Arhat, who seems to have been buried upto the neck. "The Arhat being on the point of departure, addressed this man and said : Seven days hence there will be a rain of sand and earth which will fill this city full, and there will in a brief space be none left alive. You ought to take measure for escape.....On the seventh day.. it rained sand and earth, and filled the city. This man escaped and went to the east, and arriving in this country, he took his abode in Pima. Scarcely had the man arrived when the statue also appeared....

The town of Ho-lo-lo-kia is now a great sand mound. The kings of the neighbouring countries and persons in power from distant spots have many times wished to excavate the mound and take away the precious things buried there..."[2]

The above account of the Chinese traveller may be compared with his own remarks about Kausambi,[3] the capital city of the famous lyrist king Udayana. "In the city, within an old palace, there is a large vihara about 60 feet high; in it is a figure of Buddha carved out of sandalwood, above which is a stone canopy. It is the work of the king U-to-yen-na (Uddayana). By its spiritual qualities (or, between its spiritual marks) it produces a divine light which from time to time shines forth. The princes of various countries have used their power to carry off this statue, but although many men have tried, not all the number could move it. They therefore worship copies of it, and they pretend that the likeness is a true one, and this is the original of all such figures.

When Tathagata first arrived at complete enlightenment, he ascended upto heaven to preach the law for the benefit of his mother, and for three months remained absent. This king (i.e. Udayaa), thinking of him with affection, desired to have an image of his person; therefore he asked Mudgalyayanaputra, by his

spiritual power, to transport an artist to the heavenly mansions to observe the excellent marks of Buddha's body, and carve a sandalwood statue. When Tathagata returned from the heavenly palace, the carved figure of sandalwood rose and saluted the Lord of the World. The Lord then graciously addressed it and said, 'The work expected from you is to toil in the conversion of heretics, and to lead in the way of religion future ages.'

But Fa-Hien, who visited India in C. 400 A.D. gives a similar account, but here the image is reported to have been installed at Sravasti rather than at Kausambi. He writes[4] : "...we arrive at the country of Kiu-sa-lo (Kosala) and its chief town She we (Sravasti). There are very few inhabitants in this city which king Prasenajit governed...When Buddha ascended into the Trayastrimsas heavens to preach for the sake of his mother, after ninety days' absence King Prasenajit, desiring to see him again, carved out of the sandalwood called Gosirsacandana an image of the Buddha and placed it on Buddha's throne. When Buddha returned and entered the vihara, the image, immediately quitting its place, went forward to meet him. On this Buddha addressed these words to it: Return, I pray you to Your seat. After my Nirvana you will be the model from which my followers (four schools or classes) shall carve their images—This image, as it was the very first made of all the figures of Buddha, is the one which all subsequent ages have followed as a model..."

The account further shows that the image was installed in the famous Jetavanavihara and that once in a fire-accident all the seven storeys of the vihara were destroyed but the sandalwood image was miraculously saved. But the importance of this account lies in the fact that as early as the beginning of the fifth century A.D., there was current a tradition of a life-time sandalwood image of Buddha, and that this image was supposed to have been the model for all later images of Buddha.

We are thus faced with two similar traditions, one Jaina and the other Buddhist. Both suggest the same fact of the existence of a sandalwood image of the leader of each of the two sects, carved in his lifetime, in the fifth or the sixth century B.C. At least one of the two traditions must be correct and reliable, even if one of the two sects burrowed from the other.

It may be remembered that the Jaina account is more reliable

as it is consistent while the Chinese Buddhist accounts are not definite about the original place of the installation of the Buddha image. Again, Arya Suhasti is said to have visited Vidisa to pay his respects to the Life-time statue (Jîvantasvami) of Mahâvîra when the Jaina saint could convert Samprati, the grandson of Asoka, to the Jaina Faith. There is no reason to discard the Jaina traditions about Samprati and his teacher Suhasti as wholly unreliable, in the absence of sufficient evidence contradicting it. And, Hemacandra actually narrates how his contemporary Kumarapala recovered an image of Mahâvîra from the buried remains of Vitabhayapattana, along with an inscribed charter given by Uddayana for the maintenance of its worship.[5] This image was, as has been shown by Hemacandra, a copy of the first sandalwood image of Mahdvira, and like the first one, was also prepared in the life-time of Mahâvîra.[6] These considerations lead us to believe in the tradition that a sandalwood image of Mahâvîra was actually worshipped as an idol installed in a shrine during the life-time of Mahâvîra. Besides, if we remember the fact that a Mauryan torso of a Tirthankara image is already obtained from Lohanipur, near Patna, proving that Jina image was being worshipped in the third or the fourth century B .C., we should have no hesitation in believing that a sandalwood image of Mahâvîra was worshipped in his life-time, in the sixth century B.C.

The account given by me in my paper on Jivantasvami, shows that King Uddayana and Queen Prabhavati of Sindhu-Sauvira worshipped this image in their palace at Vitabhayapattana. Now, this Prabhavati was a daughter of Cetaka, the king of Vesali. Cetaka was a follower of the Jaina faith, possibly of the school of Parsvanatha. His sister was the mother of Mahâvîra, while Jyestha, another daughter of Cetaka was given in marriage to Nandivarddhana, the elder brother of Mahâvîra. A third daughter of Cetaka became a queen of Pradyota of Avanti[7].

One more fact about Uddayana and Prabhavati, noted by the Avasyakacurni[8] and followed by Hemacandra[9], may be noted here. Once while Prabhavati was dancing before the said image, Uddayana was playing upon a *vina* to give her necessary musical accompaniment. But the king could not see the head of his queen and the rod fell from his hand. Prabhavati, upon learning the cause of this sudden break in tunes, realised that it was an omen

suggesting her death in near future. So with the consent of her lord she turned a recluse, a nun, and after death was reborn as a god in one of the heavens. After the death of Prabhavati, Uddayana entrusted the worship of the sandalwood image to the care of his slave-girl Devadatta by name.

I have noted that Uddayana had become a Jaina monk later in life.[10] The Jaina accounts unanimously say that he did so when Mahâvîra paid a visit to the city of Vitabhayapattana. The accounts further show that while renouncing the world, Uddayana placed his sister's son, Kesi by name, on the throne, instead of his own prince Abhiti-kumara, thinking that kingship is open to moral degradation, and that his own son should better be saved from it.[11] Austerities enjoined upon a monk's life, accompanied by irregular and poor diet, brought about disease to the person of this royal monk, who was not used to such a mode of living. He was advised by physicians to live upon a diet of curds. When this royal monk returned to Vitabhayapattana, Kesi and his evil minded ministers thought that he was returning with a desire to regain his kingship. The monk was therefore administered poison in his curds-diet and died. The superintending deity of the city, enraged at this atrocity on a pious monk, raised a terrific sandstorm whereupon the city was buried under sand and destroyed.[12]

A parallel to the Jain a tradition about Uddayana and the sandalwood image is also obtained from Buddhist literature, in the Rudrayanavadana chapter of the Divyavadana.[13] Rudrayana, the king of Roruka, had a queen named Candraprabha and two ministers called Hiru and Bhiru. The king sent priceless jewels as a token of friendship to Bimbisara of Pataliputra, who, in return, sent costly garments of local manufacture to Rudrayana. Once Bimbisara sent a painting of the Lord Buddha seeing which Rudrayana desired to know more about Buddha's teachings. A monk named Katyayana and a nun called Saila were therefore sent to the city of Roruka. On account of their preaching the Rudrayana and his queen became more and more devoted to the Buddhist faith.

Once upon a time when the queen was dancing to the tunes of *vina* played by the king, her husband could foresee signs of approaching death of the queen and the *vina* fell from his hands. Realising the cause of this break in the music, the queen became

initiated as a Buddhist nun and died after seven days. The king, too, placing his son Sikhandi on the throne, turned a Buddhist monk, taking *diksa* at the hands of Buddha at Rajagrha. Sikhandi and his two new ministers oppressed the subjects so much that Rudrayana decided to return to Roruka in order to persuade his son to give up the policy of oppression. But, following the evil advice of the ministers, Sikhandi contrived to get Rudrayana murdered and ordered his people to throw dust on the monk Katyayana. People threw so much dust that the poor monk was practically buried under it. The two old ministers Hiru and Bhiru came to know of this atrocity and saved the monk. The monk advised Hiru and Bhiru to leave the city which was to be destroyed and buried under a sandstorm on the seventh day. Hiru and Bhiru did so in a boat, went to some other country and founded two cities called Hiruka and Bhirukaccha. Katyayana also went to Lampaka, Syamaka, Vokkana and other places and from thence, crossing the Sindhu river, reached Sravasti in the Madhya-desa where the Buddha was then having a stay.

The account of Rudrayana is also available in the Avadana-kalpalata of Ksemendra, but is known from any Pali text of the southern Hinayana.[14] The account of the destruction of Ho-lo-lo-kia, given by Hiuen-Tsang, noted above, and the story of the city of Roruka are possibly based upon a common source and Ho-lo-lo-kia possibly signifies Roruka.[15] Roruka is generally regarded as the capital city of the Sauvira land. The similarity in the names Rudrayana and Candraprabha with Uddayana and Prabhavati of the Jaina accounts, as also the close parallel in the account of the queen dancing to the tune of the *vina* played upon by the king, the burial by sandstorm of the cities of Roruka and Vitabhayapattana and finally the reference to the sandalwood image in the account of the Chinese traveller are noteworthy. Ksemendra gives the name Udrayana for Rudrayana and the identity of the Sanskrit appellation Udrayana with the prakrt Uddayana is obvious.

Incidentaly, it may be noted here that Sauvira is associated with Sindhu in the Jaina version of the story of Uddayana and Vitabhayapattana is mentioned as the capital of the Sindhu Sauvira country.[16] The two lands of Sindhu and Sauvira are mentioned in the Pali texts, each of which is described as a great centre of trade

and commerce.[17] Bhiru, leaving the city of Roruka in a boat and founding the famous port of Bhirukaccha (Broach on the Narmada) on the west coast, would support the identification of Sauvira with the region of the lower Indus, on its eastern bank. This would easily explain the march of Uddayana towards Avanti of Pradyota, given in the Jaina accounts.[18] He had to pass through Marwar and his fight with Pradyota probably took place near Dasapura, modern Mandasor. Again, the story of an old city buried under a sandstorm is still current in Marwar and Saurastra; inhabitants of Bhillamala of Bhinnamala in Marwar and of Dhank in Saurastra still believe that their cities were buried in sandstorms raised due to some curse of a *sadhu*.

The above discussion of the sandalwood images of Buddha and Mahâvîra would show that the Jaina version is more consistent and probable; we should also remember that Prabhavafi was the daughter of Cetaka of Vesali whose Jaina associations are well known. So if there is a case of burrowing, the Buddhists seem to have burrowed from the Jaina accounts for images modelled after the sandalwood image of Mahâvîra are of a special iconographic type which could be easily differentiated from the more general type of a Tirthankara icon and are significantly called Jivita-or Jivanta-svami images.

But it is not unlikely that a sandalwood image of the Buddha was also carved in his lifetime, if not as an idol worship in Buddhist shrines, as a mere statue of a great man of the age. King Prasenajit of Sravasti, according to Fa-Hien, or Udayana of Kausambi according to Hiuen-Tsang could have done so. It is indeed significant to note that according to the tradition reported to Fa-Hien in the beginning of the fifth century, the sandalwood image of Buddha carved in the latter's life-time, served as a model for all later images of the Buddha. Thus, according to the traditions current in the age of Fa-Hien, the Origin of the Buddha Image was in India—in the Madhyadesa—and not in Gandhara. This important evidence need not be discarded even if the account of Divyavadana be regarded as a borrowing by Northern Buddhists (under Mahayana influence) from the Jaina legend. Fa-Hien certainly had a greater chance than some of our modern scholars to know if the first Buddha image originated in Gandhara.[19]

The Origin of the Buddha Image is a subject of great

controversy and we need not repeat all the arguments advanced by supporters of the Gandhara and the Mathura schools. True it is that, in the words of Dr. Nihar Ranjan Ray, the "Hellenistic inspiration of the Gandhara art is undeniable, even though transformed by Saka-Kusana and Indian tastes and perceptions. Figures of the Buddhist pantheon, including that of the Buddha himself, with iconographic marks and attributes of Indian tradition, are rendered in terms of identical characters of the Graeco-Roman pantheon."[20] The Bimaran reliquary, acknowledged as the earliest known product of this school, cannot be placed earlier than C.30 B.C. Dr. A. Foucher, an eminent supporter of the Gandhara origin, writes : "Buddhist Iconography was developed in North-Western India by the Indo-Greeks converted to Buddhism."[21] The Indo- Greeks who read or heard from Buddhist works could also have heard of the Indian conception of a Great Man, that is about the maha-puruso-lasyana which formed Indian standards for a Buddha or a Jina Image. And the Jina image did exist in India as is evidenced by the find of the Mauryan torso of a Jina image from Lohanipur near Patna and from some of the Jaina specimens from Mathura assignable to the first century B.C. We must also remember that the 'Yaksa Bhagavan was already in worship and the existence of a temple of Vasudeva is inferred from Besnagar inscriptions.[22] The Buddha is not represented in iconic form in the second century B.C. at Buddha Gaya, Bharhut, Sanchi or Amaravati. But it stands to reason if the origin of the Buddha image in India is synchronised with the rise of the Mahayana school of thought in the first century B.C. By Buddha Image we understand here the image of Buddha used as an object of worship in Buddhist shrines and the possibility of a rare (later) memorial statue or a contemporary sandalwood image of Buddha carved under royal patronage need not be discarded.[23]

Foucher writes: "Once the idea of Buddha's image had established itself idea description of the Indian Saviour helped in the growth of this abstraction in visual form, which had been first painted and finally sculptured by some unknown artist who had evidently received training in the Greek ateliers ...We have reason to believe that the first images were produced before the downfall of the Yavanas on the initiative of the Greek governors of Puskaravati....the realisation of the Gandhara art dates perhaps from the first century B.C."[24]

In the face of such arguments based on anumana (inference) we should be execused if, following in the footsteps of the great savant, we argue in the same way and postulate the existence of the first Buddha image in India, sometime after 150 B.C., which is the age of the Milinda Panha; and we can also imagine that in India, too, an early painting of the Buddha was done before the first Buddha image was fashioned for worship. The legend of the Rudrayanavadana noted above actually speaks of a painting of Buddha sent by Bimbisara to the king of Roruka! But even if we refrain from such a reasoning, the inference that the first Buddha image was installed for worship in India, in the age in which the Mahayana shcool of thought came into being, would certainly be not wide off the mark.

The whole thinking in favour of the Gandhara art appears to have started from a fundamental assumption that the Indian *mind was averse to iconic worship which is obviously wrong. In* early Buddhism, representation of Buddha as an icon for popular worship was regarded as an act of sacrilege. Besides, Buddha laid more stress on internal sadhana rather than on 'external refuge,' as is evidenced by the dialogue between Ananda and Buddha in the Mahaparinibbana sutta. The evidence of the Milinda panha, which refers to the 'currency of religious opinion interdicting the making such images'26 can also be taken as indirectly conceding the existence of an attempt in some quarters at representations of the figure of Buddha as an object of worship.

On the Mathura side, the earliest dated image is that of the colossal Bodhisattva dedicated by Friar Bala in the 3rd. year of Kaniska. But as rightly suggested by Vogel, the headless statue of a standing Bodhisattva from Ganesra site; Mathura, now in the Lucknow Museum, is the earliest known Buddha image of the Mathura. School. The modelling of this image shows that it is assignable to the period of transition between the yaksa statue from Pawaya and the Kusana sculptures of Mathura and is assignable to the end of the first century B.C. or at the latest to the first quarter of the first century A.D [27]

On the Gandhara side, Foucher's remarks on the Bimaran reliquary may be quoted : "All the circumstances prove that the date of the Bimaran reliquary could not be much later than 30 B C.; it could be much earlier. On the other hand the inscription

found with it speaks of a restoration after the Saka invasion. Dr. Sten Konov is of opinion that Sivaraksita of the inscription could be nobody else than the donor of the vase from which the reliquary was found. But the relic and the casket are probably much older."[28] We must remember that the reliquary was found along with some coins of Azes and there is no sufficient warrant for us to believe that it was much older than the age of Azes. The date of Azes I again is still controversial and some scholars assign him to C. 5 B.C.— 30 A.D.[29] About the date of the Bimbaran reliquary from this evidence of the coins of Azes I, Tarn writes that it "only means that it is probably not earlier than C. 30 B.C. and may be a good deal later; his big coinage may have remained in circulation."[30]

About the Buddha figure on the coins of Maues, Coomaraswamy maintained that it is close to a Buddha figure but the identity is not beyond all double,[31] while Tarn establishes the identity beyond all doubt.[32] But while the date of Maues is fixed by some to C. 80-58 B.C., others assign him to C.20 B.C.— 20 A D. Thus the supporters of the Gandhara origin can under no circumstances place the origin earlier than the beginning of the first century B.C. As shown here, the supporters of the Mathura school have also sufficient ground to place the origin of the Buddha image in India in the beginning of the first century B.C. and more probably in C. 150 B.C., which is the age of Milinda Panha. "Nagasena, the Buddhist teacher, who discourses on Buddhism before the Indo-Greek King Menander in the 2nd. century B.C. (C 150 B.C.), 'commented on the absurdity of the worship of the Bowls or the Robe of the Buddha, not to speak of the worship of His Image.' So the worship of the Buddha Image would appear to have come in as early as the 2nd century B.C., if the passage concerned in the Milinda-Panha giving the conversation between Nagasena and Menander is genuine."[33] Moreover, the value of Fa-Hien's evidence must be carefully considered. He comes to know of a tradition which said that all later images of the Buddha were modelled after a sandalwood image of Buddha placed in the Jetavanavihara and carved in the lifetime of Buddha. *India of the days of Fa-Hien, towards the close of the fourth century A.D., did not concede the origin of the Buddha image to the Gandhara artists.*

I believe that the controversy starts on the fundamental

assumption that the Indian mind could not conceive of a representation of Buddha which is obviously wrong. And the fact that representation of Buddha for worship was prohibited as an act of sacrilege only suggests that such attempts *did take place*.

The Jaina conception of a Jivantasvami image has a great bearing on this controversy about the Buddha image. The life-time sandalwood image of Mahâvîra is a representation of a great man striving to attain liberation, a 'photograph' of one taken when he was marching towards his goal. A Bodhisattva image is a photograph of Buddha on such a march, a Buddhist counterpart of the Jaina Jivantasvami image; and it is just possible that the conception of the Jivantasvami had a bearing on the evolution of the concept of a Bodhisattva or a Buddha image. The conception of Jivantasvami is of purely Indian origin, having no relation with the Gandhara art, and was evolved on Indian soil before the Gandhara school came into being.

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1 The present discussion being closely related to the evidence collected in the paper referred to, the reader is requested to refer to it in the Journal of the Oriental Institute, Vol I, no I, pp 71-79, fora proper appreciation of the Buddhist evidence collected here

2 Beal, Buddhist Records of the Western World, Vol II, pp 322-324

3 Beal, op cit, vol I, pp 235-236

4 Beal, op-cit, vol I, Introduction, pp xliv-xlv (Travels of Fa-Hien, Chp XX) Italics in this citation, as also in the preceding one, are ours.

5 Trisastisalakapurusacarita, parva X, sarga 12, verses 36-93, pp 159-161

6 Also see Avasyakacurni of Jinadasa (Ratlam, 1928), Vol I, pp. 397-401

7 Avasyaka-tika of Haribhadra (Agamodaya Samiti ed), pp 676 f Trisasti Parva X, p 77 Uddayana in his earlier life was not a strict adherent of Jainism as can be seen from the Avasyakacurni, pp. 397 ff, Avasyaka-Tika, pp 296 ff.

8 Op cit, pp 397 ff Avasyaha-Tika, pp 296 ff

9 Trisasti, Parva X, Sarga II

10 Journ of the O.I,, op cit, p 75

11 Bhagavati-sutra, (Agamodaya Samiti ed), pp 618-19

12 Avasyake-Tika, pp 537-38

13 Divyavadana, ed by Cowell and Neil, chap XXVII, pp. 544-586

14 Avadana-tekalpa-lata (Bibliotheca indica), 40th, pallava, pp 971-1027.

15 Noted by Muni Jinavijaya, in his paper "वैशालीना गणसत्ताक राज्यनो नायक राजा चेटक, (Gujarat) जैन साहित्य सशोधकए Vol. II, no 4, pp 23 ff. The learned Muni has noted here the accounts of Divyavadana, Avadanakalpalata and Hiuentsang and compared them with the Jaina version of Uddayana from Avasyakacurni, Avasyaka-Tika and Trisasti He has however missed their importance in Jaina or Buddhist iconography

16. Bhagavati-sutra, (Agamodaya Samiti ed), sataka 13, uddesa 6, p. 618.
17 B C. Law, India as described in Early Texts of Buddhism and Jainism, (London, 1941), p. 70.
18 Avasyakacurni, pp. 397 ff, Avasyaka-Tika, pp. 296 ff
19. As shown above, Hiuen-Tsang also records the same belief when he says that the image at Kausambi served as a model for all later images of Buddha His account shows that he actually saw a sandalwood image preserved at Kausambi.
20 The Age of Imperial Unity (Bombay, 1951), p. 519.
21 Dr. A. Foucher, "The Old Indian Route from Bactria to Taxila; Artistic Influences," (translated into English by Dr Moti Candra, Journal of the United Provinces Historical Society, Vol. XXII, parts 1-2 (1949), p. 28
22 Also see, Dr Radha Kumud Mukerji, "Notes on Early Indian Art," JUPHS., Vol XII, Part I (1939), pp 75-76 In his 'Origin of the Buddha Image," Dr Coomaraswamy has shown that "practically every element essential to the iconography of Buddha and Bodhisattva figures appears in early Indian Art before the Buddha figure of Gandhara or Mathura is known "
23 We are reminded here of the statuary of departed royalties referred to by Bhasa in his Pratima-nataka.
24 Op cit., p 28
25 Dr R K Mukerji, op cit , pp. 71-73
26 Dr Vogel, Catalogue of the Archeological Museum at Mathura, p 39. Smith, Jaina Stupa and other antiquities from Mathura, pl LXXXVII, Dr R K. Mukerji, op cit , fig 2, pp 76-77
27 Op cit , p 29
28. The Age of Imperial Unity, pp 125-27
29 W W. Tarn, The Greeks in Bactria and India, p. 399.
30 Coomaraswamy, History of Indian and Indonesian Art, p 59 Also, see his Origin of the Buddha Image (Art Bulletin, IX, No. 4, 1927).
31. Tarn, op. cit., pp 400 ff. For figures of Buddha on coins, also see J.N. Banerji, Development of Hindu Iconography, pp. 124-25; S.N. Mukerji, Origin of the Buddha Image JUPHS Vol XVI, part 2, pp 63-75. The last mentioned paper refers to most of the discussions on the subject The reader may also refer to O C Ganguly's Antiquity of the Buddha Image (reprint from Ostasiatische Zeitschrift 1939), Dr. V.S. Agrawal, Pre-Kusana Art of Muttra, JUPHS., May 1933. For Pre-Kusana Jain Images from Mathura, ref. to U P Shah, A Sunga Terracotta from Mathura, Bulletin of the Baroda Museum, Vol VII, Pts, I-II, pp. 17 ff
32 Dr Suniti Kumar Chaterji, New Light On An Old Problem, Modern Review, Dec , 1939, p 680, in his review of Ganguly's Origin of the Buddha Image

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QUINT-ESSENCE OF *DHARMA* AS PREACHED BY MAHÂVÎRA

Helen M. Johnson

(Religion is ever regarded as a mansion of bliss. It can trasform human personality and elevate its follower to noble heights. Its fourfold divisions—*dana* (liberty), sila (good conduct), *tapa* (penance) and bhavana (state of mind) are able to support creatures and protect them from bad conditions of existence. This fourfold *Dharma*, producing boundless fruit, must be observed with care by those who desire emancipation and to get rid of the cycle of births and deaths

The present collection, Canto I, Chapter 1, Verses 146-201 are from *Trisastisalakapurusacarita* by Hemachandra which present to us galaxy of such fundamentals of true religion as enunciated by tirthankara Mahâvîra-Editor]

धर्मो मङ्गलमुत्कृष्टं, धर्मः स्वर्गाऽपवर्गदः।
धर्मः संसारकान्तारोल्लङ्घने मार्गदेशकः।।१।१।१४६।।

Dharma is the highest happiness *Dharma* bestows heaven and emancipation. *Dharma* shows the road for crossing the wilderness of samsara.

धर्म मातेव पुष्णाति, धर्म पाति पितेव च।
धर्मः सखेव प्रीणाति, धर्मः स्निह्यति बन्धुवत्।।१।१।१४७।।

Dharma nourishes like a mother, protects like a father, pleases like a friend and is loving like a kinsman.

धर्मः सङ्क्रमयत्युच्चैर्गुणान् गुरुरिवोज्ज्वलान्।
धर्मः प्रकृष्टां स्वामीव, प्रतिष्ठां च प्रयक्षति।।१।१।१४८।।

Dharma imparts very fine qualities like a guru. *Dharma* confers a distinguished position like a master, *Dharma* is a mansion of bliss.

धर्मः शर्ममहाहर्म्यं, धर्मो वर्माऽरिसङ्कटे।
धर्मो जाड्यच्छिदाधर्मो, धर्मो मर्माविदंहसाम्।।१।१।१४६।।

Dharma is a shield in danger from enemies. *Dharma* is heat for the destruction of cold. *Dharma* knows the weak points of sins.

धर्माज्जन्तुर्भवेद् भूपो, धर्माद् रामोऽर्धचक्र्यपि।
धर्माद् चक्रधरो धर्माद्, देवो धर्माच्च वासवः।।१।१।१५०।।

From *Dharma* a Creature could become a king, from *Dharma* a Râma, from *Dharma* an *ardhacakrin*, from *Dharma* a Cakrin, from *Dharma* a god and from *Dharma* an Indra.

ग्रैवेयकाऽनुत्तरेषु, धर्माद् यात्यहमिन्द्रताम्।
धर्मादार्हन्त्यमाप्नोति, किं किं धर्मान्न सिध्यति।।१।१।१५१।।

From *Dharma* one attains Ahamindraship in the Graiveyaka and Anuttara heavens. From *Dharma* one attains Arhatship. What is not accomplished by *Dharma*?

दुर्गति प्रपतज्जन्तुधारणाद् धर्म उच्यते।
दान-शील-तपो-भावभेदात् स तु चतुर्विधः।।१।१।१५२।।

Dharma is so-called from supporting creatures who have fallen into a bad condition of existence. It is fourfold with the divisions of liberality (*dâna*), good conduct (*sila*), penance (*tapas*) and state of mind (bhava).

तत्र तावद् दानधर्मस्त्रिप्रकारः प्रकीर्त्तितः।
ज्ञानदानाऽभयदान-धर्मोपग्रह दानतः।।१।१।१५३।।

Now of these, liberality (*dâna*) is said to be of three kinds: the gift of knowledge, the gift of fearlessness, and the gift of the support of religion.

दानं धर्मानभिज्ञेभ्यो, वाचनादेशनादिना।
ज्ञानसाधनदानं च, ज्ञानदानमितीरितम्।।१।१।१५४।।

The gift of knowledge (*Jñânadâna*) is said to be the gift to those not knowing *Dharma* by teaching, preaching, etc., and the gift of means to acquire knowledge.

ज्ञानदानेन जानाति, जन्तुः स्वस्य हिताहितम्।
वेत्ति जीवादितत्त्वानि, विरतिं च समश्नुते।।१।१।१५५।।

By the gift of knowledge a creature knows right and wrong, and knows the fundamental principles, soul (*Jîva*), etc., and acquires renunciation of worldly objects.

ज्ञानदानादवाप्नोति, केवलज्ञानमुज्ज्वलम्।

अनुगृह्याऽखिलं लोक, लोकाग्रमधिगच्छति।।१।१।१५६।।

From the gift of knowledge one attains splendid omniscience and, having favoured the whole world, goes to emancipation.

भवत्यभयदानं तु, जीवानाम् वधवर्जनम्।

मनो-वाक्कायैः करण-कारणा-ऽनुमतैरपि।।१।१।१५७।।

In the gift of fearlessness (*Abhayadâna*) there is the avoidance of injury to living things (*Jîvas*) by thought, word, or deed, by doing, causing to be done, or by approving.

तत्र जीवा द्विधाज्ञेयाः, स्थावर-त्रसभेदतः।

दितयेऽपि द्विधा पर्याप्ताऽपर्याप्तविशेषतः।।१।१।१५८।।

Jivas are known to be of two kinds: immovable (*sthavara*) and movable (*trasa*). In both of these there are two divisions, depending on whether they have faculties to develop (*paryâpti*) or not.

पर्याप्तयस्तु षडिमाः, पर्याप्तत्वनिबन्धनम्।

आहारो वपुरक्षाणि, प्राणोभाषा मनोऽपि च।।१।१।१५६।।

There are six faculties to develop, which are the cause of development: eating food and digesting it, body, senses, breath, speech and mind.

स्युरेकाक्ष-विकलाक्ष-पञ्चाक्षाणां शरीरिणाम्।

चतस्रः पञ्च षड् वाऽपि, पर्याप्तयो यथाक्रमम्।।१।१।१६०।।

Creatures that have one sense, two to four, or five senses, have respectively four, five, or six faculties.

एकाक्षाः स्थावरा भूम्यप्तेजोवायुमहीरुहः।

तेषां तु पुर्वे चत्वारः, स्युः सूक्ष्मा बादरा अपि।।१।१।१६१।।

The immovable Jivas having one sense are earth, water, fire, air and plants. The first four of these may be either fine (*sûksma*) or gross (*bâdara*).

प्रत्येकाः माधारणाश्च, द्विप्रकारा महीरुहः।

साधारणा अपि द्वेधा, सूक्ष्म बादरभेदतः।।१।१।१६२।।

Plants are of two kinds: those that have one soul in one body (*pratyeka*) and those that have many souls in one body (*sâdhârana*); and those that have many souls in one body are also of two kinds, fine and gross.

त्रसा द्वि-त्रि-चतुः पञ्चेन्द्रियत्वेन चतुर्विधाः।
तत्र पञ्चेन्द्रिया द्वेधा, संज्ञिनोऽसंज्ञिनोऽपि च।।१।१।१६३।।

The movable souls are of four kinds—two, three, four, and five-sensed. Among these, the five-sensed are of two kinds, rational (*Samjñin*) and irrational (*asanjñin*).

शिक्षोपदेशाऽऽलापान् ये, जानते ते तु संज्ञिनः।
सम्प्रवृत्तमनः प्राणास्तेभ्योऽन्ये स्युरसंज्ञिनः।।१।१।१६४।।

The ones that know how to learn, teach, and converse, they are rational. They have mind-vitality. Others are irrational.

स्पर्शनं रसनं घ्राणं, चक्षुः श्रोत्रमितीन्द्रियम्।
तस्य स्पर्शो रसो गन्धो, रूपं शब्दश्च गोचर।।१।१।१६५।।

The skin, tongue, nose, eye and ear are the five sense-organs of which touch, taste, smell, form and sound are the province.

द्वीन्द्रियाः कृमयः शङ्खाः, गण्डूपदा जलौकस.।
कपर्दकाः शुक्तयश्च, विविधाकृतयो मताः।।१।१।१६६।।

Worms, conch-shells, earth-worms, leeches, cowaries and oyster-shells, having many forms, are considered to have two senses.

यूका मत्कुण-मर्कोट-लिक्षाद्यास्त्रीन्द्रिया मताः।
पतङ्गमक्षिका-भृङ्ग-दंशाद्याश्चतुरिन्द्रियाः।।१।१।१६७।।

Lice, bugs, termites, nits, etc., are considered to have three senses. Moths, flies, bees, gnats, etc., are considered to have four senses.

तिर्यग्योनिभवाः शेषा, जल-स्थल-खचारिणः।
नारका मानवा देवाः, सर्वे पञ्चेन्द्रिया मताः।।१।१।१६८।।

The remainder that have animal birth nuclei living in water, on land, or in the air, hell-inhabitants, men, and gods are all considered five-sensed.

त्यपर्यायक्षयाद् दुःखोत्पादात् सङ्क्लेशतस्त्रिधा।
वधस्य वर्जनं तेष्वभयदानं तदुच्यते।।१।१।१६९।।

The gift of safety is the avoidance of injuring them in three ways, destruction of life, causing physical pain and mental pain.

ददात्यभयदानं यो, दत्तेऽर्थान् सोऽखिलानपि।
जीविते सति जायेत, यत् पुमर्थचतुष्टयी।।१।१।१७०।।

Whoever gives the gift of safety gives all the objects of life. If one has life, the fourfold object of existence is gained.

जीवितादपरं प्रेयो, जन्तोर्जायेत जातुचित्।

न राज्यं न च साम्राज्यं, देवराज्यं न चोच्चकैः।।१।१।१७१।।

What is dearer than life to any creature? Certainly not a kingdom nor universal sovereignty, nor even Indraship of high rank

इतोऽशुचिस्थस्य कृमेरितः स्वर्गसदो हरेः।

प्राणापहारप्रभवं, द्वयोरपि समं भयम्।।१।१।१७२।।

Fear caused by loss of life is the same to a worm living in impurity on one hand, and to Hari living in heaven on the other hand.

समग्र जगदिष्टायाऽभयदानाय सर्वथा।

सर्वदाऽप्यप्रमत्तः सन्, प्रवर्त्तेत ततः सुधीः।।१।१।१७३।।

Therefore a pious man should by all means be always careful to give the gift of safety desired by the whole world.

भवेदभयदानेन, जनो जन्मान्तरेषु हि।

कान्तो दीर्घायुरारोग्य-रूपलावण्यशक्तिमान्।।१।१।१७४।।

By making the gift of safety people become charming, long-lived, healthy, with beauty of form, and strong in other births

धर्मोपग्रहदानं तु, जायते तत्र पञ्चधा।

दायक-ग्राहक-देय-काल-भावविशुद्धितः।।१।१।१७५।।

The gift of supporting *Dharma* (dharmopagrahadana) is fivefold: purity of giver, receiver, gift, time, and thought.

तत्र दायक शुद्धं तंन्नयाय्यार्थो ज्ञानवान् सुधीः।

निराशंसोऽननुतापी, दायकः प्रददाति यत्।।१।१।१७६।।

Whatever a giver, who has lawfully acquired wealth, is learned and pious, gives without desire and without regret, in that there is purity of giver.

इदं चित्तमिदं वित्तमिदं पात्रं निरन्तरम्।

सञ्जातं यस्य मे सोऽहं, कृतार्थोऽस्मीति दायकः।।१।१।१७७।।

A giver thinks, I have attained my desire, I to whom the wish, the object to be given and a suitable person have come at the same time.

सावद्ययोगविरतो, गौरवभयवर्जितः।

त्रिगुप्तः पञ्चसमितो, रागद्वेष विनाकृतः।।१।१।१७८।।

That gift would have purity of receiver, whose receiver is such a man as has ceased censurable activity, is lacking in three vanities, has three controls, observes the five kinds of carefulness, is free from love and hate.

निर्ममो नगर वसत्यङ्गोपकरणादिषु।

तथाऽष्टादशशीलाङ्गसहस्रधरणोद्धुरः।।१।१।७९।।

Has no attachment to towns, dwelling' body, clothes etc., cheerful in observing the eighteen thousand laws of good conduct.

रत्नत्रयधरो धीरः, समकाञ्चनलोष्टुकः।

शुभध्यानद्वयस्थास्नुर्जिताक्षः कुक्षिशम्बलः।।१।१।८०।।

Possesses the three jewels, is resolute, considers gold and a clod to be equal, is firm in the two kinds of good meditation.

निरन्तरं यथाशक्ति नानाविधतपः परः।

संयमं सप्तदशधा, धारयन्नविखण्डितम्।।१।१।८१।।

अष्टादश प्रकारं च, ब्रह्मचर्यं समाचरन्।

यत्रेदृग ग्राहको दानं, तत् स्याद् ग्राहकशुद्धिमत्।।१।१।८२।।

Has subdued his senses, takes food only for his stomach (i.e. to live), is unceasingly devoted to various and manyfold penance according to his ability, keeps the seventeen kinds of self-restraint unbroken, and practices the eighteen kinds of chastity. Where such type of receiver of gift is available that is considered to be pure receiver.

देयशुद्धं द्विचत्वारिंशद्दोषरहितं भवेत्।

पाना-ऽशन-खाद्य-स्वाद्य-वस्त्र-संस्तारकादिकम्।।१।१।८३।।

A thing given, drink, food, fruit, a sweet, clothing, bed, etc., that is free from the fortytwo faults is pure.

कालशुद्धं तु यत् किञ्चित्, काले पात्राय दीयते।

भावशुद्धं त्वनाशंसं, श्रद्धया यत् प्रदीयते।।१।१।८४।।

Whatever is given at a suitable time to a suitable person is pure in respect to time. Whatever is given without desire and with faith has purity of intention.

न देहेन बिना धर्मो, न देहोऽन्नादिकं बिना।

धर्मोपग्रहदानं तद्, विदधीत निरन्तरम्।।१।१।८५।।

Dharma cannot exist without the body, nor the body without food, etc., therefore the gift of support to *Dharma* should be practised constantly.

पात्रेभ्योऽशनपानादिधर्मोपग्रहदानतः।

करोति तीर्थाव्युच्छित्तिं, प्राप्नोति च परं पदम्।।१।१।१८६।।

Food, drink, etc., to suitable person by way of support to *Dharma* make continuation of the order and obtain emancipation.

शीलं सावद्ययोगानां, प्रत्याख्यानं निगद्यते।

द्विधा तद्देशविरति-सर्वविरतिभेदतः।।१।१।१८७।।

Good conduct is defined as the rejection of sinful activities. It is twofold: partial *(desavirati)* and total *(sarvavirati)*.

देशतो विरतिः पञ्चाणुव्रतानि गुणास्त्रयः।

शिक्षाव्रतानि चत्वारि, चेति द्वादशधा मताः।।१।१।१८८।।

The five lesser vows *(Anuvrata)*, the three meritorious vows (Gnavrata), the four disciplinary vows *(siksavrata)* are considered the twelve-fold partial rejection.

तत्र स्थूलाऽहिंसा-सत्या-ऽस्तेय-ब्रह्मा-ऽपरिग्रहाः।

अणुव्रतानि पञ्चेति, कीर्त्तितानि जिनेश्वरैः।।१।१।१८६।।

Among these, avoidance of injury, lying, stealing, impurity and possessions in their grosser forms are called by the Jinas the 'lesser vows'

अथ दिग्विरतिर्भोगोपभोगविरतिस्तथा।

अनर्थदण्डविरतिश्चैवं गुणव्रतत्रयी।।१।१।१६०।।

The three 'meritorious vows' are the limitation of travel, the limitation of things of single are repeated use, and the limitation of purposeless injury.

सामायिकं च देशावकाशिकं पौषधस्तथा।

अतिथीनां संविभागः, शिक्षाव्रतचतुष्टयम्।।१।१।१६१।।

The four 'disciplinary vows, are tranquility, limitation t6 one place, fasting and living like a monk, the distribution of alms.

तदेषा देशविरतिः, शुश्रूषादिगुणस्पृशाम्।

यतिधर्मानुरक्तानां, धर्मपथ्यदनार्थिनाम्।।१।१।१६२।।

The partial rejection belongs to those house-holders who possess the attributes of a desire to hear etc., devoted to the duties of monks, desiring to take food benefiting *Dharma*.

शम-संवेग-निर्वेदा-ऽनुकम्पा-ऽऽस्तिक्यलक्षणम्।

सम्यक्त्वं प्रतिपन्नानां, मिथ्यात्वविनिवर्त्तिनाम्।।१।१।१६३।।

Who have attained right belief characterized by tranquility *(sama)*, desire for emancipation *(samvega)* indifference to worldly objects *(nirveda)*, Compassion *(anukanpa)*, and faith in the principles of truth *(astikya)*.

महात्मनां मानुबन्धक्रोधोदयविवर्जिनाम्।

चारित्रमोहघातेन, जायते गृहमेधिनाम्।।१।१।१६४।।

Who are entirely free from false belief, noble-minded, devoid of the maturing of permanent anger by destruction of conduct-deluding karma.

स्थूलानामितरेषां च, हिंसादीनां विवर्जनम्।

सिद्धिसौधैकसरणिः, सा सर्वं विरतिर्मता।।१।१।१६५।।

The avoidance of injury, etc., both gross and otherwise (i.e. fine), that is total rejection (of sinful activities), the stairs to the palace of emancipation.

प्रकृत्याऽल्पकषायाणां भवसौख्यविरागिणाम्।

विनयादिगुणाऽऽक्तानां, सा मुनीनां महात्मनाम्।।१।१।१६६।।

This belongs to noble-minded *munis* who have slight passions by nature, are different to the pleasure of existence, and devoted to the qualities of reverence, etc.

यत् तापयति कर्माणि, तत् तपः परिकीर्त्तितम्।

तद् बाह्यमनशनादि, प्रायश्चित्तादिचान्तरम्।।१।१।१६७।।

That is called penance (tapas) that burn away karma. Outer penance is fasting etc., and inner is confession and penance etc.

अनशनमौनोदर्यं, वृत्तेः संक्षेपणं तथा।

रसत्यागस्तनुक्लेशो, लीनतेति बहिस्तपः।।१।१।१६८।।

Fasting *(anasana)*, partial fasting (aunodarya), limitation of food (vrtteh samksepana), giving up choice food (rasatyaga), bodily austerities (anuklesa), and avoidance of all useless motion (linata) are called outer penance.

प्रायश्चित्तं वैयावृत्त्यं, स्वाध्यायो विनयोऽपि च।

व्युत्सर्गोऽथ शुभध्यानं, षोढेत्याभ्यन्तरं तपः।।१।१।१६६।।

Confession and penance (prayaschitta), service to others (viayavrttya), study of sacred texts (svadhyaya), reverence (vinaya), indifference to the body (vyutsarga), good meditation (subhdhyan) are the sixfold inner penance.

रत्नत्रय धरेष्वेका, भक्तिस्तत्कार्यकर्म च।

शुभैकचिन्ता संसारजुगुप्सा भावना भवेत्।।१।१।२००।।

State of mind (bhavana-bhava) is devotion solely to possessors of the three jewels, service to them, only pure thoughts, and disgust with existence.

चतुर्धा तदयं धर्मो, निःसीमफलसाधनम्।

साधनीयः सावधानैर्भवभ्रमणभीरूभिः ।।१।१।२०१।।

This fourfold *Dharma*, producing boundless fruit must be observed with care by those who fear wandering through births.

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